THE PACIFIC.

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For right is right, since God is God,
And right the day must win;
To doubt would be disloyalty,
To falter would be sin.

CHILDREN'S EVENING PRAYER.

VERSES WRITTEN BY A WORKINGMAN FOR HIS CHILDREN.

Gracious Saviour! meekly crave your
Little Lambs their fold to-night:
Wilt Thou hear us, and be near us,—
Thro' the darkness lead to light,—
Fence our weakness with Thy might?

Night is nearing! timid, fearing
Life is shrinking in its nest;
To Thy keeping take us sleeping,
Gentle Shepherd, in Thy breast:
There we nestle and are blest.

White Mists wreathing their soft breathing,
Where the water-courses run,
From their hiding-place are gliding,
Hanging dewdrops one by one,
To be lighted by the Sun!

We, too, kneeling for Thy healing,
Pray Thy dews may fall apace
In rich showers, that Thy Flowers
May up-lift their morning face,
Glistening with Thy freshest grace.

May good Angels with evangels
Glad our slumbers by one gleam
Of their covering white wings hovering
Down the ladder of our dream—
Soft the hardest pillow will seem.

Oh, Thou solace of the weary,
Oh, Thou Rest for those that roam,
Cloudless Sunshine for the Dreary;
For the Homeless endless Home!
To Thy waiting arms we come.

—*Good Words.*

Active Usefulness Makes Happiness.

It is a hard lesson to learn, but it is the truth that active usefulness is the path along which the most enjoyment in this world lies. The city says to the idle man, it is not in me to make you happy. The country says, it is not in me. Wealth says, I cannot buy it. Love says, you will cloy with my sweets, if you think to live on them alone. Art, nature, music, books, have their stores of delight, yet in themselves, as the end, not as a means to an end, they cannot satisfy any sensible soul. You will find this to be true when you have eaten of the tree of knowledge, drank from every spring in the valleys, and gathered the flowers and fruits of all the gardens of pleasure between this and Eden. It is to be had, as much of it as is good for you, in the walks and ways of your daily calling: at the cradle, if you are a mother with a babe to be cared for: in the parish, if you are a pastor: in your school, if you are a teacher or a pupil: wherever and whatever is duty, there is the richest pleasure that the earth can give, and when you have got the victory over yourself, you will see that all past yearnings for a future resting place this side of the grave, where you could sit down and be perfectly happy was the idlest vision that ever cheated the fancy of a sensible being. Life is the present. There is no to-morrow on which you may count with any security that you shall have it. And when it does come, it brings all its own cares, and they differ in shape only, not in number or degree, from those that vex the life out of you now. A friend of mine made a heap of money, and retired into a mansion that cost him $100,000, and I asked him whether he took more comfort in the old modest house or the splendid new one. "The old one," he said, "a hundred times over." And this is but the experience of all the world, albeit few have the frankness to confess it; for it is a point of pride to make the best of what we have chosen for ourselves, and people flatter themselves that they are far better off than they were in the chrysalis state out of which they have emerged into the butterflies of wealth, fashion and imaginary ease.

And so the conclusion of the whole matter is to do good, love God, and be content. You cannot get more than this out of the life that now is. Love sweetens every labor, and with a heart and house full of it, it is enough. More than this tendeth to vexation of spirit. And with this we have the best of the life that now is, and then life everlasting.—*N. Y. Observer.*

THE GREATEST MIRACLE.

"Deny miracles to Jesus, strip him, as M. Renan proposes to do, of everything superhuman, and Jesus himself becomes the greatest miracle the world ever saw or even dreamed of. There is no story in the Bible so utterly incredible as that Jesus of Nazareth, born and brought up a mechanic in Galilee, should, at the age of thirty, without learning, without wealth, without friends or superhuman aid, have gone out and in the space of two or three years have laid the foundations of a religion which has superseded all the religions and philosophies then existent, brought in subjection to itself the most civilized nations of the earth, lifted every people up that has received it, and is steadily gaining conquests, century after century, with the unquestionable promise that it is yet to become universal—there is no account of miracle, we say, in all the Bible, so utterly incredible as this story which M. Renan has proposed to us as a matter of history in his 'Life of Jesus.' In the presence of such a character, all the philosophers and sages, all the moralists and legislators the world ever saw, dwindle into insignificance. Looking at Christ in this light, we do not wonder that a learned German theologian should have said, 'Jesus himself is the miracle.' And, acknowledging this miracle, why should we stumble at the miraculous works which he performed?"

Of the four Presbyterian churches in Memphis, Tenn., only one, that of Rev. Dr. Stedman, is in operation. Dr. Stedman does not invite his Northern brethren to his pulpit. He has now been ordered South for disloyalty.

The Pacific.

First Pure, then Peaceable—without Partiality and without Hypocrisy.

VOLUME XIII. SAN FRANCISCO, CALIFORNIA, THURSDAY, MARCH 24, 1864. NUMBER 13.

CHILDREN ON SUNDAY.

"Irenaeus," of the *N. Y. Observer*, gives his views of the way to treat children on Sunday:

"The great end of all your care for them on this day is to make it pleasant and useful; so to blend the pleasures of the Sabbath with the pious labors of the day, that they shall mingle with and so become each other or one and the same thing. Little children who cannot read ought not to be restrained altogether from recreations, but even in their case it is well to teach them very early the difference between the Sabbath and Saturday, by making a distinction in the ways by which they are to be diverted. It was not a bad idea to give a child a Sunday doll. It was dressed for the Sabbath, and the childish lessons taught by its child-mother were Sabbath lessons, and perhaps in this way the child herself learned her own duty while teaching it to a doll. And with the larger children as well as the smaller, the great art of good management lies in so guiding their young minds that they shall cheerfully do what will make the day useful. They should not be allowed to range, as on other days, the streets or fields or woods; nor should they be shut up, as if it were a sin to go out in the paths of nature and enjoy and worship God in the air, the sunlight, the flowers and wonders of the world about, above and under them. Wherever you would go on the Sabbath to find refreshment, and health and enjoyment, take your children with you, and teach them by the way, as well as in the house, that God is everywhere, a loving Father and bountiful Friend. Nor is it well to keep children all the time under your eye on the Sabbath. When they are taught the nature and obligations of the day, trust them to do what they know to be right, and so teach them to act from principle and not from fear of being seen to do wrong.

The Sabbath school has taken so much of the children's time, that little is left for old fashioned family instruction. The lessons are usually to be learned at home on Sunday, and with the school and church, use up the day. But no school and no church can deliver a parent from the responsibility of giving his own children *parental* instruction. It must be done faithfully, systematically and perseveringly. The Sabbath is the day for it. And if it is given with tact and judgment, it will come with greater effect than from the pulpit or the teacher's chair. Children will love to be taught by those they love. They will soon love the day that brings with it these social domestic scenes; these hours of holy wisdom and love, when in the household here on earth, the Sabbath is made an emblem of the one above.

Sunday-School Teachers Encouraged.

A few years since a prominent minister of the Methodist Protestant Church was traveling through western Pennsylvania. Saturday evening he reached the beautiful town of W——, at the base of the Alleghany mountains, where he spent the holy day. By invitation, he partook of the hospitality of a Christian brother belonging to the Methodist Episcopal Church. Sabbath morning he accompanied his kind host to his own house of worship. Introduced to the pastor, he was politely invited to preach. He declined for the morning service, acceding to the request, however, to preach at night. The pastor then delivered an interesting discourse to his large and attentive audience, his visitor concluding the services.

Immediately prior to the benediction, the pastor, in making his announcements, spoke, in substance, as follows:—"Twenty-two years ago a young man organized a Sabbath-school six miles below the city of W——, on the Ohio river. Regularly he attended to his duties, though compelled to make his journey on foot. Among the scholars gathered into that school was a very bad boy. He, however, by the blessing of God upon the labors of that young man, was brought to see the error of his way, and was led to the Saviour of sinners. Ultimately he prepared himself for the ministry, and is now preaching the gospel. My hearers, that *bad boy* preached to you this morning, and that *young man* will preach for you to-night."

The visiting brother was much astonished at this announcement, as he had not recognized in the pastor his former troublesome scholar. His emotions no words could describe. His heart was rejoiced at this proof of God's blessing upon his humble endeavors to do good.

Teachers, be encouraged in your labor of love. You may not now see the fruits of your work. One of the duties of your calling is to "faint not," to be "not weary in *well-doing*." You may sow in tears, but you shall return again rejoicing, bringing your sheaves with you.

Talk at Mr. Smith's Breakfast Table.

BY REV. JOHN TODD, D.D.

Mr. Smith had worked *very* hard for the last six days, and of course he was very tired. He went to bed late, but settled it in his own mind that he would sleep late in the morning. Now Mr. Smith was none of your common Smith's. He was a bright, cheerful, and faithful man, and meant to be an active Christian. He worked hard to gain this world, and almost as hard to gain the next. He, in fact, seemed determined to take both by violence. But there was one thing that troubled Mr. Smith. After years of experience, he came to the reluctant conclusion that he was not growing in spirituality. His business pressed him so hard that he could not have family worship in the morning, but late in the evening, after he was through with all this business, and the children had all gone to bed, his wife was requested to "read a bit of a chapter," and he made a short, dry prayer, very dry.

On the morning after the plan of late sleeping had been formed, it so happened that the sickness of a child called him up earlier than he intended. On going down, he was surprised to find a mild, kindly-looking man in his parlor; and as he had not heard the door-bell ring, he wondered how he got in. The stranger rose to meet him with a sweet smile, and said:

"Mr. Smith, I presume, sir."

"That is my name, sir."

"I have called early, sir, because I am informed that you have not been entirely happy of late—and though perhaps you may think me presuming, I feel very sure that I can aid you."

"I don't think I am more unhappy than other people, sir. You are a Doctor I presume, and think you have some nostrum that will cure me. I am not sick, and I I take no medicines."

"Nothing of the kind, Mr. Smith. But if you will put yourself under my direction, and follow my advice for the coming twenty-four hours, I will promise that you will never regret it."

Mr. Smith looked at the stranger and saw so much of honest sincerity, so much of enlightened intelligence, and so much of goodness written on it, that he was puzzled.

"May I ask your name, sir?"

"Day, sir, Mr. Day, from the town of Dawnville."

Here the breakfast bell rang, and Mr. Day went to the table. Mr. Smith found it awkward to inform his wife on what terms he stood with the stranger, and so he said nothing beyond introducing him.

"Mrs. Smith," said the stranger, "for this once your husband has promised to put himself under me, and I have made him a great promise if he will do so. Don't think me obtrusive, therefore, if I seem to talk too much."

Mr. Smith now asked a blessing, in a low, rapid, and unmeaning voice, as if talking to his plate.

"I thought you had several children, Mr. Smith."

"So we have, but they are tired, and very unwilling to get up Sunday mornings. We let them sleep later than on other mornings."

"But, dear madam, should they? Is not the Sabbath intended to devote to God a seventh part of our time? Can we expect his blessing if we begin the day by robbing him? Besides, when we take our food, and ask God's blessing, should not our children be present and share in the request? Now the thing, and the only thing, I want to talk with you about, is the Sabbath, and how Christian families, like yours should keep it."

"It's a beautiful morning," said Mr. Smith, by way of saying something.

"Very beautiful; and as I was coming along, and saw the light spreading from the mountain tops, gilding them with golden glories, and then opening the valleys, and turning the dew-drops that hang on every shrub and flower into diamonds, and heard the birds all waking up into songs of joy, I could not but think that light is the most beautiful thing that God ever created. It is his own mantle. And the light of heaven must be the same thing as ours—only clearer and more beautiful—just as worship, and praise, and love, and joy there, must be the same thing as here, only more intense. I can almost conceive of *consolidated* light! This Sabbath brings a new portion of light—to the child, to the family, to the church of God, and to the community, if improved."

"How would you have us do?" asked Mrs. Smith.

"I would be glad to have you begin the Sabbath at sunset on Saturday night—and then"—

"O," said Mr. Smith, "that's impossible. I do more business on Saturday evening, than on any two evenings during the week."

"Very likely; and it may do more to unfit you for the Sabbath, and to fill the soul with the world, and to deaden your piety, than during all the other evenings. But let that pass. To make the Sabbath a blessing, I would have you,

"*a.* Set it down that 'to remember it and keep it holy,' requires one seventh of the week. One seventh is not ours. God has reserved it, and devoted it to a particular purpose. 'Thou shalt not,' meets you when you would rob him of any part of it.

"*b.* You must give to him and to the day, a seventh part of your strength, your mind, your powers, and faculties. It is a day appointed and hallowed by God for his service."

"But, sir," said Mr. Smith, "some think that we have done with the Jewish Sabbath, and that it is no longer binding on us. How is that?"

"We have never had anything to do with the *Jewish* Sabbath, but with the Sabbath which Christ said 'was made for *man*'—for the whole human family. The evidence of this is easily understood.

"1. The Sabbath was appointed as the end of creation, hallowed and blessed for the race, then created and placed on the earth.

"2. It was lost sight of by Israel in Egypt, but in the wilderness revived and protected by special miracles. Double the quantity of manna fell on the sixth day, and none on the seventh. It was protected from insects and decay on the seventh by another miracle. This was *before* the law was given on Sinai, or any Jewish laws made.

3. It was solemnly proclaimed on Sinai amid thunders and fires, by God himself, to some two millions of people.

"4. It was written by his own finger on stone—emblem of perpetuity—with the other commandments.

"5. It was incorporated into the laws of the only people of whom God ever became the civil Ruler.

"6. No one ever pretended that the other nine commands are repealed, and who took out the fourth command and said that is to be repealed?

"7. The Lord Jesus Christ solemnly declares that he came not to repeal the law of God—that not one jot or tittle shall be annulled by Him. On the contrary he adopts the Sabbath as his own. 'The Son of man is Lord also of the Sabbath,' and 'the Sabbath was made'—not for Jews or Greeks, or any nation—but 'for man.' Thus it is the chartered Institution for the world and for all time.

"8. Wherever and whenever the Sabbath has been properly remembered, there has ever been an enlightened community, religion has taken deep hold on men, and virtue has been honored, and just in proportion as it has been desecrated, vice, ignorance, and degradation have flourished. It is the golden chain to draw earth toward heaven.

"9. Every Christian will find that as he honors and obeys the command in its true spirit, he will grow in faith, in divine love and spirituality."

"But, Mr. Day, the Sabbath is for the rest of the body, to revive it, recruit it, and strengthen it, is it not?"

"Incidentally—but surely God does not mean to say that we may serve mammon, and chase the world all the week, and then make the Sabbath a day of rest that we may have strength to begin the race with new vigor and zest on the morrow. He did not mean to command Israel to rest the body in the wilderness when they had nothing to do, not even to make their clothes, or raise their food. Incidentally the body receives great benefit for the Sabbath's rest. But it 'was made for man,'—for the soul chiefly."

Here the conversation was interrupted by the coming in of the daughters and two sons, who came to the table after all the rest were through eating.

I should like to tell my readers how Mr. Day stayed in the family till dark night, and how many conversations he had with them—and all about the Sabbath and its duties, and how their notions were altered, and how agreeable he made himself to all, and how they were sorry to have him go, and begged him to come again, and how Mr. Smith from that time onward was less worldly, and his face shone at the prayer-meeting, and his Sabbath school class found he took new interest in them, and how all the church said, "brother Smith grows more and more spiritual." But I have no time to tell all this.—*Congregationalist.*

HOW AN AUTOCRAT DIES.

A high degree of worldly prosperity leads most men who have been unused to it, to forget God. On the other hand, a high position as to money, or power, continued for generations, often inclines men to seek the solace of religion. The poor are prone to think that in riches there is happiness. The rich know that riches do not secure happiness, and hence look to religion as the only source left for enduring pleasures and the hopes of heaven. Hence, most of the greatest of earth's rulers this day recognize the claims of Christianity as they understand it, and more or less square their lives by its precepts.

The late Nicholas of Russia, the autocrat of sixty millions of subjects, was one of these, as would seem from incidents occurring in his last and brief illness, the authority being from a source very near the throne.

"Toward night the last glimmer of a chance of recovery disappeared. On being made acquainted with the fact, the empress, like a Christian wife, went to his bedside promptly, to impart the important intelligence to her dying husband, he being all unconscious that he was even dangerously ill. The emperor was not prepared for this visit. She bent down over his bed and said to him tenderly and gently:

"'My dear, you were not able to finish your devotions so as to commune together with us, as on former occasions. Why should you not do it now? You know that for a Christian there is no better medicine, and many have even been recovered by it from their sickness.'

It should be remembered here that a few days before, while partaking of the Holy Sacrament, a feeling of debility or exhaustion came over the emperor, so that he could not proceed with it. Under these circumstances, it is wonderful with what adroitness and affectionate delicacy and presence of mind the empress made use of the fact.

"'How!' replied the emperor, quickly, 'would you have me commune in bed? I am always happy, always desirous to perform this duty. Am I then in danger?'

"The empress embraced him, and asked:

"'Do you love me now as ever? as in olden time?'

"'Love you? yes! How should I not love you? The day we saw one another for the first time, my heart said to me, There is one who is to be your guardian angel throughout life, and this prediction of my heart has been accomplished. You are weeping!' Her tears flowed apace, and she began to repeat the Lord's Prayer in a low tone. The emperor followed the words, and added, in a firm voice, when the empress pronounced 'Thy will be done!' 'Yes, in all things and always.'

"The emperor, understanding all, turned a firm and scrutinizing look on the physician, saying:

"'Tell me, then, what is it? Am I dying?'

"Choked with emotion the physician said: 'Yes, sire!'

"After a brief silence, the emperor inquired:

"'What have you discovered in me with your stethescope? Abscesses?'

"'No; but the commencement of paralysis of the lung.'

"'And you have had the courage, thereupon, to pronounce my sentence—to condemn me definitely to death?'

"His physician reminded him that he acted in accordance with a promise exacted by the emperor a year and a half before, when the emperor said to him:

"'I require you to tell me the whole truth, and in time, when you see that there is need."

"The emperor listened with calm attention, and replied: 'I thank you.'

"At the emperor's request, the family were called in. After prayers, the emperor said, 'I pray the Lord to receive me in His arms,' and partook of the Sacrament with the utmost calmness and devout fervor. He next turned his attention to the affairs of his vast empire. He ordered telegrams to the chief cities to say, 'The emperor is dying," adding, 'The emperor bids adieu to Moscow.' He ordered his funeral to be conducted with as little expense as possible, as it would fall ultimately on his people.

"He spoke or sent kind words of remembrance to every member of his immediate household, not forgetting a child or a grandchild. But his tenderest and most constant attention was centered on her who had so long traversed with him the vicissitudes of life and empire. Addressing her, and pointing to his children present, he said: 'You must live for them.' And to his children: 'Live always as now, in the closest union of family affection.'

"A courier arrived from the Crimea, bringing letters and dispatches from his sons, the Grand Duke Nicholas and Michael. 'Are they well?' inquired the emperor. 'The rest is nothing to me now. I belong wholly to God.'

"He then asked his physician, with a smile,

"'When do you mean to let me go?'

"'Not yet.'

"'Shall I not wander, or become insensible?'

"'I hope, sire, that all will pass quietly.'

"Then embracing his son and successor, the present emperor, he said:

"'I could have wished to have taken upon myself all that is difficult and painful, and to have left you an empire at peace, happy and flourishing. Providence has ordered it otherwise. Now I go to pray in the other world for Russia, and for you, who are, after Russia, that which I have most loved in this world.'

"When having no longer strength to speak, he made a gesture between his almoner and his successor and the empress, with what meaning must be left to conjecture; most likely it was: 'Stand by one another.' From that time he held their hands in his, pressing them from moment to moment, until he ceased to breathe."—*Hall's Journal.*

DON'T SWEAR.

A turbulent Scotchman was arrested the other day, for some misdemeanor, and escorted by the police to the station-house. Though a large, powerful man, he could not resist the force of the law, but his unbridled passion found expression in the most furious outburst of abusive and profane language. It was fearful to hear the terrible oaths and curses that poured in one continuous stream from his mouth, as he was carried through the streets. Even the rough boys, who were drawn by the uproar, and can endure almost anything of profanity without shrinking, seemed to stand appalled, or were forced to retire. He never stopped a moment until long after he had been properly secured in his place of confinement, and then all at once he ceased. The astonished bystanders turned to see what could have procured so instantaneous a change. In the door-way stood a delicate, fair-haired little girl of about eight years, holding in her hand the well filled dinner pail which she had been commissioned to carry to his place of work, and which on hearing what had befallen her father, she had considerately brought to the station-house. Lifting up her tiny face to the hard features of the prisoner, without a word of wonder or reproach at finding her parent in so unpleasant a condition, she said, in the sweetest of accents,

"I have brought you your dinner, father. Shall I sing while you are eating?"

"No, child, go home, this is no place for you," said the father, in a tone so subbued that one would scarcely have believed it proceeded from the same lips out of which but a moment before had poured such fierce, bitter imprecations. "Go home, Mary, and when I come back, you shall sing."

"What made you hold up your swearing so suddenly?" asked some one afterwards of the prisoner.

"I can't swear before that child," was the reply. "She goes to one of the mission-schools and learns the hymns, and sings 'em at home just like an angel. I might just as well swear before an angel as before her."

Such is the power, the restraining power of a mere babe. That child could, by her presence, quell the violent passions and unholy language of that wicked, self-willed man, when nothing else could produce the lightest effect. Blessed little ones, who, all unconscious, can wield such gentle softening, harmonizing influences? No wonder the dear Saviour drew them to Him and said, "Of such is the kingdom of heaven."

"Reader, did you ever swear at home? "Oh no," you say I, "never swore till I entered the army. I didn't mean to contract such a low, bad habit, but everybody around me swears, and I have caught itunawares." Yes, bad habits are very catching; but now you have it, what are you going to do when you get home? Did you ever think with what intense pain a thoughtless oath from your lips will fall upon your mother's ear; how your affectionate wife will start back affrighted from your side, or that clinging, lovely child will run from you and hide for very shame.

WHAT SHALL I DO?

What shall you do, to satisfy your awakened conscience, and "do more than you have been doing for Christ?" You say you want to do more, but do not see exactly *what* to do, or how to do it.

One thing—and we rather think the best with which to begin—is to *pray.*

Do you start, with a sort of half disgust, at our suggestion; because you were expecting us to suggest to you the doing of some new and *great* thing; and prayer seems so small and old a thing for such an answer!

That shows that our suggestion is an important one to you. If you feel so about prayer; that must be the very spot for you to begin at; the very thing, of all things, for you to do.

And praying, in a manner, includes all things. It is the acorn out of which shoots the entire oak of the Christian life. He who prays much, and humbly, and fervently, will have his heart so melted in view of his own sins, that he will be made anxious to remove the sins of others; he will be made so acquainted with himself, that he will know how to approach others wisely and successfully; he will be so tenderly united to God through Christ, that he will have so much sympathy with God's pity for the lost, and the travail of the Saviour's soul over poor wanderers, as to give him little rest until he is up and doing to bring men to the truth.

A heart to work is the great thing that is needed, to set Christians at work. When they have a heart to work, they will very easily find ways, and means of working. They will have no difficulty in approaching the impenitent. They will find that the world is full of things perishing to be done, and wonder how they could have so long stood idly still, asking "*what* can I do for Christ?"

And praying is the best way in which to secure a heart for the work—that we know of. Try it, and if you find that prayer—with strong crying and tears—fails to open your eyes till you see duty enough to be done for God, and for the church, tell us, and we will gladly consider the phenomenon—a new one in the spiritual history of men!

POVERTY breeds wealth; and wealth, in its turn, breeds poverty. The earth to form the mound, is taken out of the ditch; and whatever may be the hight of one will be the depth of the other.

REVIVAL SCENE IN IRELAND.

In a school belonging to the Irish Society, a boy was observed under deep impressions. The master, seeing that the little fellow was not fit to work, called him to him, and advised him to go home and call upon the Lord in private. With him he sent an elder boy, who had found peace the day before. On their way they saw an empty house, and went in there to pray together. The two schoolfellows continued in prayer in the empty house till he who was weary and heavy laden felt his soul blessed with sacred peace. Rejoicing in this new and strange blessedness, the little fellow said, "I must go back and tell Mr.——." The boy, who a little while ago, had been too sorrowful to do his work, soon entered the school with a beaming face, and going up to the master, said in his simple way, "Oh, Mr. ——, I am so happy; I have the Lord Jesus in my heart." Strange words in cold times; natural words when upon the simple and the the young the Spirit is poured out, and they feel what is meant by "Christ in you the hope of glory," and utter it in the first words that come. The attention of the whole school was attracted. Boy after boy silently slipped out of the room. After a while the master stood upon something which enabled him to look over the wall of the playground. There he saw a number of his boys ranged round the wall on their knees in earnest praper, every one apart. The scene over-came him. Presently he turned to the pupil who had already been a comforter to one schoolfellow, and said, "Do yon think you can go and pray with these boys?" He went out and kneeling down among them, began to implore the Lord to forgive their sins for the sake of Him who had borne them all upon the cross. Their silent grief soon broke into a bitter cry. As this reached the ears of the boys in the room, it seemed to pierce their hearts. As by one consent, they cast themselves upon their knees and began to cry for mercy. The girls school was above, and the cry no sooner penetrated to their room, than, apparently well knowing what mourning it was, and hearing in it a call to themselves, they too fell upon their knees and wept. Strange disorder for schoolmaster and mistress to have to control. The united cry reached the adjoining streets. Every ear, prepared by the prevailing spirit, at once interpreted it as the voice of those who look upon Him whom they have pierced, and mourn for Him. One and another of the neighbors came in, and at once cast themselves upon their knees and joined in the cry of mercy. These increased and continued to increase, till first one room, then another, then a public office on the premises—in fact, every available spot—was filled with sinners seeking God.—*Five Years of Prayer, by Dr. Prime.*

YOUTH'S.

THE ELDEST DAUGHTER.

BY SOPHIE MAY.

It was a cold, December evening, and the wind howled dismally. Mr. Porter stood before the gothic coal-grate, rubbing his hands together, and looking very comfortable, as he said:

"Probably a great many poor people are suffering to-night!"

If he had been alone, and gazing out of the window, he might not have rubbed his hands together and looked quite so comfortable. He would have seen a somber, twilight picture, a landscape sketched "in outline," with trees bare of foliage sharply defined against a gray, sullen sky.

But as the curtains were drawn, shutting out the sad picture, and he saw only a cosy group of children in his own parlor, a warm fire, and a solar lamp, shining like the sun through a fog, why it made quite a difference, and he concluded, as any one else might, that this was a bright world after all.

The children were all busy to-night, making ready for Christmas, while the dear old grandmother, in her easy-chair, nodded over her knitting-work, and watched them. The gray and white kitty by the fire, looked first at one face, then at another, purring contentedly, and opening and shutting her eyes, for all the world, like—grandmother!

Frank sat in one corner of the room, busy over some curious invention, for he was a very ingenious boy of thirteen. He was making a present for his sister Jane, with fingers quickened by the thought of her happy surprise when the Christmas Tree should reveal his secret.

A thoughtful little girl, bearing the name of Ianthe, otherwise "Attie," was embroidering the leaves of a needle-book, though she fondly imagined that no one suspected what she was doing. She was not very expert with her needle; you would see that at once by her awkward manner of holding the work.

Indeed, her elder sister, Jane, though she said nothing, looked as if she longed to twitch it out of her fingers and sew it herself. Jane had a "faculty" for doing everything that can be done with needle, broom, and rolling-pin; and small patience had she with "shiftless" young girls like Ianthe.

Jane was feeling impatient just now to be at work on her father's dressing-gown, and was rejoiced when the bell rang and a gentleman called Mr. Porter out on business.

Then how her needle flew in and out of the bright-colored sleeve she was making! Ianthe sighed, and wondered if her own unruly fingers would ever set a needle to dancing in that way.

"Attie!" cried Jane's sharp voice, "whose silk are you using, I'd like to know? And, I declare, if you haven't pilfered my scissors!"

Guilty Ianthe looked distressed. "I'm sorry, Jane, but I have'nt a drop of white silk in my basket, and where my scissors are is more than I know."

"To be sure," retorted Jane, "if you did know, it would be the first time in your life!"

Looking up again from her work, Jane saw that Frank had been whittling on the carpet. She was a dear lover of order, and was often sorely vexed with "the children" for very good reason.

"Frank Porter," said she, in a tone of much repressed irritation, "*do* see what you're about; droppings all *over* the floor!"

"Can't help it," returned Frank, coolly—"unless I swallow 'em!"

"Worth while, aint it?" thought the boy, "to make things so cute as these for Jane, and then get such precious scoldings for it!"

There were three sober faces. It began with Jane, and now the contagion had reached Frank and Ianthe.

All this while little Louisa, with flushed cheeks, had been busy over a rag baby which Frank had previously helped her about blocking out and stuffing. It must be confessed that this doll was hopelessly deformed, and pieced together in a crazy fashion; still Louisa had something of the pride in it which sculptures may have in their unfinished statues. She thought if she worked very hard she might get it done to-night, and Attie would make a face for it—Attie was always kind.

If you had looked at the dear little creature working away there so steadily, you would have wanted to help her, I hope; but Jane felt much more like sending her up stairs.

"It's no time for little things like you to be sewing," said she, "if mother was at home she would have sent you to bed long ago."

"Oh, Jane," pleaded the child piteously, "she promised me I might sit up, and I want to get my dolly done so bad!"

"What, that horrid little image? Who do you suppose is going to dress it for you, Miss? Why, Loo, it's an *awful* looking thing!"

"Well, I know the arms act dreadfully about going on," said the child, beginning to loose courage, "I'll have to rip 'em both off."

And poor Louisa, intending to cut the stitches, made a fatal plunge with her scissors, deep into Dolly's plump chest, when out fell a little bran upon the table cover, just enough, Jane said, "to make a muss."

"There, there," said she, "now there's an end of it, and I hope you are satisfied."

"Let me look," said Attie, for she saw Louisa's lip quivering. "Pshaw, you've only made a little mite of a flesh wound, dear! I'll warrant I can heal it all up."

Louisa was delighted at the offer, but Jane laughed. "Come," said she, "you haven't much more sense than Loo has, Attie! Let me have the doll, and I'll soon make it right!"

She seized it quickly, and before any one had time to cry "Now don't," had thrown it into the fire.

Poor Louisa gave a loud scream and darted towards the grate, but Frank was before her and would have rescued the doll at all hazards, if the flames had not made such quick work with it.

Frank was a chivalrous boy, and could not see his helpless little sister abused without feeling his duty to do something about it.

"Now I do declare," he cried, "that is too bad, Jane Porter! You're a cruel girl! I must say so, and I'll say it again."

"Children," said a kind voice from the easy-chair, "*don't* anger one another with hasty words! You may be sorry for it sometime! 'Be kindly affectioned one to another with brotherly love. Jane, can you feel that you have done right by your little sister?"

"That's the way," said Jane, in a tone of disrespect quite unusual with her, for she knew she had done wrong, and was growing crosser for that very reason. "It's always the way. I may work my fingers off for the family and nobody thanks me, but just as sure as I disturb the plans of one of the children, why, I'm cross and hateful!"

The evening ended very unpleasantly. The children were too much in awe of their eldest sister to say a great deal, but a storm of resentment had been excited, nevertheless. There was no more heart-sunshine in a single face—it had gone under a cloud.

But Jane, the prime cause of all this bitter feeling, was far from satisfied with herself. She wore her deepest frown, and she had frowns of various sizes, from the slight ripple of annoyance up to the fierce scowl of downright anger, not knowing that they were cutting a real wrinkle in her white forehead.

Now she was looking remarkably grim, and the children never dreamed—why should they?—that she was heartily ashamed of herself, in spite of her dignity, and could have cried and asked everybody's pardon, only that wasn't "her way."

Frank and Ianthe called her cross, and so she was, but with their careless, disorderly habits they tortured her terribly. They did not appreciate her tidy household ways, and never imagined that she really did feel sorry for her sharp words—often as soon as they were spoken.

The Porters had no Christmas Tree, after all. Many of the presents never were finished. Poor Little Louisa was seized with diptheria on the very evening after her poor rag-baby was burned. Alas, there are many families who know but too well all the horrors of that disease! Nothing was thought of now but the little one, and how to relieve her sufferings.

Jane was an invaluable nurse; strong, active, vigilant, she hardly left Louisa, day or night. The little girl followed her everywhere with her sick eyes. It seemed like a new revelation that Janie really loved her so much. It was strange to be taken into her lap and rocked to sleep as if she were a baby, rocked more gently than ever mamma could do it.

Janie's voice learned how to be very soft in a sick room, but there was a tremble in it which she could not help, for there was at her heart a choking feeling of fear. The darling might be slipping away from them, going up to the angels, with all her sweet, touching innocence. Oh, such things had been! Going, perhaps, with her little heart full of grieving memories, which ought never to have been there, memories of harsh scoldings and bitter tears! Going to that world of perfect peace, where no unkind voices will ever make a discord!

The whole family were in much affliction, but no one suffered as Jane did. "Every heart knoweth its own bitterness"; she tasted the real gall and wormwood.

"Little Loo, my precious Loo," she whispered, "if you don't forgive your cross and wicked sister Jane, she will die! Oh, darling, speak to me, if you can!"

The child did speak in faint whispers of gentlest reassurance; but they were nearly her last words. She was even then at the very gate of heaven. Her Christmas was with the angels.—*Congregationalist.*

IF you want to learn all your defects, quarrel with your best friend, and you will be surprised to find what a villain you are even in the estimation of a friend.

THE PACIFIC

The Trustees are—J. W. Clark, Cyrus Palmer, E. D Sawyer, E. P. Flint, and Nathaniel Gray.

All Congregational ministers in the State will act as agents for the PACIFIC.

☞ We would remind the friends of THE PACIFIC that Towne & Bacon have the largest Printing Office in the State, and their continued favors will be thankfully received and promptly executed.

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THE PACIFIC.

SAN FRANCISCO.

Thursday Morning, March 24, 1864.

Notice.

THE office of the PACIFIC is removed to No. 1 Government House, northwest corner of Sansome and Washington streets.

Rev. J. A. BENTON, " GEO. MOGAR. " W. C. BARTLETT, } Editors.

Rev. S. V. BLAKESLEE, Associate Editor and Traveling Agent.

H. S. BROOKS, Office Editor.

Divine Assistance.

There is nothing we do, or decline to do, which has not its reaction on us,—that comes not back, so to say, to have its revenge on us. It is through this reactionary movement, by studying it, that we often learn much concerning the original doing or neglect, concerning its nature, character and weight. Is the reaction upon us of what we have done sweet, healthful and inspiriting? Then we judge the original doing to have been right and beneficent; and we feel that it presses itself upon us in the nature of a duty.

Is the reaction of the declining to do in the nature of a sweet calm and pure content? Then we are sure it is well to refuse to do some things; and we decide that there is a negative duty, as well as a positive one.

We may sin by resisting influences, as well as by cherishing influences. We may sin by putting ourselves into certain attitudes, and then doing nothing more; and sin by refusing to put ourselves in proper attitudes, and welcoming the forces and influences that shall meet us there.

If we merely put ourselves in the attitude of listening and learning, and then close our eyes and stop our ears, of what avail is our attitude? If we are in the proper mood to hearken, and are ready to accept words of spoken truth, and influences to the right, without repelling them; of what avail are our good words and readiness, if we have not assumed the place and posture where we might expect to receive the benefits we desire, and away from which we have no reason to believe we shall receive the things we seek?

Our state, our mood, our position, are all to be considered when we inquire after the prospects of the soul. In following along the way of salvation we find that there is much to be done for our securing the blessing of it,—that we have to work out our own salvation; that we are to expect to feel right in proportion to our doing right, and we inquire if anything more is true, and if we are alone in the work of our salvation.

And, at once, all will say that we are not; and that we come in contact with divers forces, helps, hindrances, and doubtful expedients.

We assert that it is God who is the great helper—that it is God who saves men; and who never forgets that men must, in a sense, save themselves. We hold to a divine and supernatural influence in every case of genuine conversion. We hold, in its fullest extent, to man's capacity to comply with every divine requirement. We hold him responsible for every voluntary act of his whole life. We hold him in no wise excused for any moral delinquency, or any unworthy excess. And yet we assert that no one ever did repent and turn to God without influences from the Holy Spirit, and that no one ever will. We claim, also, that these influences are special and distinct, working toward one end alone, and not to many; and that they are in addition to the ordinary influences of truth and other forms of motive.

We have need that God should work in us, in order to ensure our salvation; and this need is on us, notwithstanding all we may do for ourselves. We must receive the spirit of God; we must be wrought on by it; we must find its effects in our experience, and we must be grateful for its energies; and all this, while doing all that can be rightly insisted on, as a real and proper part for us in the work of our salvation.

With all our other doings we must also do this, namely: secure the divine power, so far as pledged to us, and see that we resist not the Holy Spirit.

It is a matter of revelation, it is true, that any work of God, so special and holy, is wrought by his Spirit in our fallen nature, to bring us back to our obedience. But when it is set before us as a fact, we can perceive the need of the Spirit's peculiar office-work in overcoming the evil inclination of the heart; and in that new-creating process, whereby that which lies back of sinful action, and is the ground of that action, is changed. This act of regenerating the soul—of putting the germ of a new spiritual life into the soul—of making it anew in Christ Jesus, is the work of God's Spirit.

As sinners we have done and inflicted that on ourselves, which, as sinners, we can not undo. God must of his mercy, devise a way of salvation for us; and then he must dispose, and, in a sense, enable us to avail ourselves of the gracious method of becoming righteous, else we shall never be righteous. Let saints and sinners incessantly pray the help of God, lest they be not saved.

Two Taken in a Snare.

The Papal Church, on the Pacific coast, is making unceasing efforts for supremacy. For three quarters of a century it had no competitor. It planted "missions," took possession of the choicest places in the land, numbered the native Indians by thousands in its register of converts, but its civilization was of the lowest type. It wrought no great revolution in mind or intellectual life; and lifted none of its proselytes above the dead level of its showy platitudes. "As lazy and ruthless as a Mission Indian," is a local proverb still current. His dormant energies were never awakened—he opened no roads; built no towns; perpetuated no institutions; without any hunger for knowledge, he received his little modicum of instruction, was baptized and settled back more docile, perhaps, but just as stolid as before.

Protestantism elsewhere redeemed whole tribes, not only from the fierceness of barbarism, but from the low original degradation into which they had fallen. The Stockbridge Indians became excellent citizens, landed proprietors and legislators; and so of many other tribes. These, under a different training, found a religion which was a quickening spirit. They received not only the full endowment of citizenship, but a Christian manhood.

The Papal Church has had exclusive possession of Mexico. But the mass of the population is utterly destitute of education. Hence free institutions never could be established there upon a permanent basis. The genius of the Papal Church never did harmonize with a government administered by the people. Maximillian ascends the throne in Mexico, because priestly intrigue conspired against the liberal government of Juarez; and preferred the rule of a royal puppet whose presence, never asked by any fair expression of the people, is an insult not only to them, but to the whole democratic population of the continent.

Another fact which cannot escape notice is that in those portions of this State, chiefly under the influence of the Papal Church, are found the chief centers of treason and disloyalty. South of Monterey, there is but a small Protestant element; but traitors swarm and sting with the venom of hornets. And from the commencement of the rebellion it has required the presence of soldiers to keep these rebels in decent submission to law.

Cannot Protestants understand in the light of these, and a multitude of other significant facts, that the Church of Rome never can furnish safe and fit institutions of learning for their children? When they see their native populations under the influence of priests, and yet without education, can they not see whence is this enmity to our Public Schools, and this solicitude to establish schools of their own to draw in Protestant children? A new element is wanted in the church,—an element with the fire and dominant spirit of the Anglo-Saxon,—that element which has for centuries maintained the ascendancy over the Latin Church. Give to Rome this new element, and she is supreme, and never again without it. Every school established, whether by sisters of charity, or by monks, or priests, is established for the furtherance of the church. Every girl, especially, is brought gradually, but surely, within a circle of influence devised to make her, sooner or later, a proselyte to that faith. All the symbols, pictures, pantomimes, postures and dumb shows constitute a part of this machinery. Scholarship, discipline, a mind trained to think, to get above the routine of parrot-like repetitions—such results of female education will be sought in that quarter in vain. And yet, by a pretentious assertion of superiority, Protestants lead their daughters to these institutions, and have a lifetime of bitter repentance when their daughters come back to them estranged—aliens in love and sympathy—daughters lost and parents grieved.

Noble Feeling in a Boy.

We know a man who has a little boy seven years old. The family has recently moved into the State; and a few weeks since the boy began going to school, where it was feared he would be exposed to many new and great temptations. The parents felt the usual anxiety. Their hearts yearned over him with that indescribable solicitude which only those similarly tried can imagine, and they wished to throw around him as many motives as possible to keep him from evil. Accordingly, the father said to him one day, when alone with him in his room: "My son, I have been thinking I would like to invest $200 for you so that you can have it with the interest when you are twenty-one, if you should live; and I have thought I would say to you that you should then have it, if between this time and that you never swear, nor drink strong drink, nor use tobacco. I have spoken to your mother about it, and she approves of it, and here is the check all ready to send." The boy smiled, and said "I thank you;" his cheeks glowed; his eyes glistened; and he looked the happiest of boys.

The father took his pen, and resumed his work. The boy took a chair, drew it close by his side but a little behind him, sat down, and was very quiet, riveted to the spot, as the father thought, by the sudden gush of gratitude and affection. This continued for half an hour or more, without a sound or motion, till the strange conduct attracted closer scrutiny, when the father observed an unusual expression of gravity or depression on his face. He asked if he was sleepy. He replied, "No, sir," in heavy, sad tones. This alarmed the father, and he inquired if he was sick. He answered in the same manner as before, when he asked again if he felt bad. He said, "Yes, sir!" and burst into tears. He was then asked what made him feel bad. He hesitated to tell, and had as much as he could do to restrain his feelings. At length after kind and tender persuasions he said, in hesitating, broken words, "I don't know what makes you feel so"— and then began again that deep sobbing which shows a grieved spirit. After recovering himself he added: "I shouldn't do any of those things, if you didn't give me any money. I never did do any of those naughty things, and I never shall."

The father saw the wound he had inflicted, and told him he had not offered the money because he expected he would be guilty of them, if he did not do it, or because he had ever seen or known anything in him which had excited his fear, but because he would see in the streets, or at the school, a great many boys who are guilty of these bad practices, and he wanted his own dear boy to be doubly on his guard.

But the offer, though made as delicately as possible and with special pains not to have it seem like placing virtue on a money basis, had touched the boy's self-respect, and the wound was not easily healed. He felt that it reflected on his honor and love of principle, and he wept a child's bitter and grieved tears to think that possibly his father entertained a suspicion, perhaps even a distrust, of his virtue.

That was a proud moment for that father, full of praise and thanksgiving to God,—not for his own part in the occurrence, but for the revelation that had been made of the spirit of the son. He told him he was glad he felt as he did; that he had had confidence in him before, but much more now; and if he did not wish to think that the money was given to him for that purpose, he need not so understand it, and he should not suffer for it.

This incident, which we have recounted as near as possible as it came to our knowledge, leads us to remark that there are germs of noble sentiment and feeling in our children, which we need to respect, and move among very softly, so as not to wound them. Alas, there is sometimes more of nature's nobility of soul in the child than subsequently in the man!

Office Discourses.—No. 15.

TEXT.—Phil. 4:4. "Rejoice in the Lord always."

Introduction.—Only those who are capable of sadness can know what true joy is. And the exhortation to joyfulness would have to be made nowhere else than in a world of sorrows, and of sins. Brute creatures have comforts and delights, but no joys. Angelic beings have comforts and delights, but no sorrows. These are peculiar to fallen intelligences. Brutes are not up to the level of joys. Angels are not down to the level of sorrows. The brute is not up, for want of capacity. The angel is not down, for want of occasion. The exhortation of the text is for sinners, then; but not for all sinners. It applies, with fitness, only to penitent sinners; to such, as, amid other occasions, have occasion to rejoice, and yet are not likely to take all the joy at hand, nor all they need.

Argument.—1. Christian joy is a duty; because individuals require it. Joy nourishes. Gladness inspirits. Cheerfulness encourages. If love is life, joy is its chief reliance, and its eldest born. The Christian heart can feed on nothing but joy. It lives by nothing else so much. On the diviner side of him the Christian's soul is a joyful one. It is sweet, peaceful, hopeful, upward, and heavenly. A face brighter than sun-light shines on it. A glory above that of illumined skies is over it. Streams of blessedness flow into it. But, on the more human side of him, the Christian is sometimes a man of sadness, and melancholy. Here is where he lacks joy, and has need to cultivate a joyful temper. Here is where the text applies to him. And many Christians, as individuals, need to be more joyful, and more demonstrative of their joy.

2. Christian joy is a duty, for the Church's sake. The church, as a whole, has need of all the spiritual forces there are; and of these in their highest, brightest, best, and most useful condition. They are in their best condition when they are sprightly, active, eager, just ready to burst with longing for their opportunity, and exultant over their prospects. Melancholy people are not efficient. Sad-faced people are not always liked even by their own sort. The church wants her sons and daughters attractive, charming, beautiful, and glorious. They may be pitiful, tearful, and tender; but they must smile through tears, as stars do through rifted clouds. Other things the same, the church in joy is the church in its best condition.

3. The world has need of Christian joy. The world is, indeed, sometimes very unreasonable in what it demands that Christians should be. But it is not far wrong when it insists that the church in sadness, gloom, and moroseness, is not lovely and winning in its aspect. All right thinking people see that Christians are the ones who should be serene, sweet, hopeful, cheerful, and glad; while sinners are the ones who, of right, should be dark, despairing, cheerless, dispirited, and wretched. And they are right who tell us that we can do the world the greatest good when we are nearest the purity, beauty, brightness, and joy of God. And Christians should keep in mind what joy is expected of them, and how all other graces are lustrous most in the sunshine of joy.

Remarks.—1. Some worldly men love to reproach the church for its lack of joyfulness. Why do they never reproach the world for its sin, out of which all misery grows!

2. Worldly men are very forgetful. They never give the church credit for the half it does; and seem not to be aware that, but for the church in it, it would lapse into the dolefulest deeps of gloom and horror that ever the heart of man conceived.

3. One way to become joyful is to surprise ourselves into joy, by thinking upon our occasions of joy, and forgetting all others. And another way is to walk with God, above the clouds and woes of the earth.

Lecture by the Rev. W. C. Anderson, D.D.

By reference to an advertisement in another column, it will be seen that the Rev. Dr. Anderson, who, as our readers are aware, returned from the East by the last steamer, will deliver a lecture at Platt's Hall, on Thursday evening, the 31st inst. His subject will be, "The Battle Fields of the Republic," and the lecturer will describe the many scenes of surpassing interest which fell under his observation while acting as a member of the Sanitary Commission. The proceeds of this lecture will be devoted towards defraying the expense of the magnificent organ of the Handel & Hayden Society, brought hither by Mr. Shew, and recently purchased by the First Presbyterian Church of this city. We are sure that it would not need so good a cause to secure the presence of every true lover of his country. The subject must reach the heart of every one, and none could be more competent than the lecturer, to treat it with the greatest force and effect. We advise all to procure tickets as early as possible.

[For the Pacific.]

The Presbytery of California.

The Presbytery of California met at Pacheco, Contra Costa County, Wednesday, March 9th, and was opened with a sermon by the Moderator, the Rev. A. Williams, from 2 Tim. iv. 3, 4: "For the time will come when they will not endure sound doctrine; but after their own lusts shall heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

Six ministers were present. The Rev. Benjamin I. Lowe was also received from the Presbytery of Lanesville, Ohio.

The statements made by the several members, in the free conversation on the state of religion, gave indication of some progress in the work, and of encouraging prospects for the future, though falling far short of what is to be desired. The Rev. A. W. Loomis, missionary to the Chinese in our midst, is well received by them, finds among them attentive listeners, and is rewarded by some manifest success.

The Rev. M. Wells, agent of the Board of Publication, reported the employment of a colporteur, Mr. Rogers, who has commenced his labors in San Francisco. Presbytery commended him to the kindly coöperation and prayers of all who love the ways of Zion in the city, or wherever he may labor.

The Rev. F. Buel and Mr. I. B. Roberts were appointed commissioners to General Assembly, and the Rev. B. I. Lowe and Mr. E. R. Hawley, alternates.

In reference to the Chinese mission, it was

Resolved, That the preaching of the Word of God to the Chinese, a heathen people in our midst, is a matter so important in its prospective results on the moral and religious condition of this large and increasing portion of our community, and a work lying so exactly in the line of the last command of our Lord, "Go ye, therefore, and teach all nations," as to invite and require the cordial sympathy and coöperation of the Christian people of this State, and especially of our own churches, with the instrumentalities which God has appointed for this purpose.

In reference to the prevailing drought, the following paper was adopted:

The Presbytery of California, acknowledging with gratitude the providential goodness of Almighty God in the rich and varied resources of this State, especially the wealth of its mines, and the fertility of its soil, and the wonderful developement of these resources which he has vouchsafed to this people in years past, by giving them in their season the early and the latter rains—an element essential to the prosperity of both our mining and agricultural interests; and feeling that our forgetfulness of God, as the giver of all good, has justly exposed us to deserved chastisement in the withholding of the showers of heaven, by the means of which so great wealth has been secured by us: still, in view of the vast amount of suffering which would be entailed upon our citizens if the windows of heaven be closed upon us, we invite our churches, in common with the members of all other religious bodies, in humble submission to the good providence of God, and reliance upon his mercy, to unite in earnest and faithful supplication to our Heavenly Father, the giver of our daily bread, that he would give us such timely rains at this season as shall supply the wants of man and beast.

Presbytery also instruct their Stated Clerk to forward a copy of this resolution to His Excellency, F. F. Low the Governor of this State, praying him, if it be in accordance with his wisdom, to appoint by proclamation an early day when the good people of this State may unitedly humble themselves in the sight of God, on account of their former disregard of his goodness, and seek from him, by prayer and supplication, a bounteous supply of the rain of heaven, which he holds in his hands.

Bro. Loomis remarked that the Chinese thought that, if our people had any faith in our God, we ought to be praying for rain.

In reference to Sabbath observance, the following action was taken:

WHEREAS, The prosperity of religion depends very greatly, under the blessing of the great Head of the Church, upon the due observance of the Sabbath; and,

WHEREAS, That part of this duty which requires the *whole of this day* to be kept holy, and to be employed in the public and private exercises of religion, has been not a little, and is becoming to be more and more, di regarded; it is, therefore,

Resolved, That the 1st chapter of the Directory for the Worship of God in the Presbyterian Church, be read to their people by the several ministers of this Presbytery; and that they accompany this reading with such comments as to them may seem proper; and that the Stated Clerk inform each of the members of this Presbytery of this duty.

Calvary Church, San Francisco, was appointed as the place of the next stated meeting.

Adjourned, to meet in the First Presbyterian Church, San Francisco, Wednesday, March 16th, at 10, A. M.

JOHN EDWARDS, Stated Clerk.

Recent Educational Items.

Douglas Putnam, Esq., of Harmar, Ohio, not long ago offered to give toward the endowment of Marietta College one-third of $40,000; he now offers to give one-fourth of $100,000, on condition that the whole sum is raised.

—The whole grant which Mr. Matthew Vassar made to found the Vassar Female College at Poughkeepsie, N. Y., was $408,000. The building, which is of brick, with stone trimmings, is three stories high with a mansard roof, five hundred feet in front including wings, one hundred and sixty-five feet deep, accommodating two hundred and fifty pupils, besides chapel, library, art gallery, recitation rooms. President's and professors' houses and teacher's rooms will cost $200,000, and will be completed before August. A library of 2,500 volumes is secured already, and a cabinet of minerals worth $8,000. A great equatorial telescope, aperture 12 3-8 inches, length seventeen feet, will be mounted and adjusted in August. The College will be open September 1st. One hundred and fifty applications were registered up to January 14th. The stocks in the hands of the Trustees have increased so much in value as to equal the excess of expenditures above the original estimates.

—West Virginia has been divided by her Legislature into townships like other Free States and unlike the Slave States, which have no divisions less minute than that of counties. With this division comes also the Free School System. Slowly, but surely, the Union gains!

—The Boston Museum of Comparative Zoology has 100,000 specimens, 6,000 species. The British Museum has 20,000 specimens. The Boston Museum has been in operation about four years, but then it has Agassiz to manage and provide for it, the Legislature of a noble and foremost State to foster it, and the solid men of the "hub" to start it along, when it gets for a moment fast. Who wouldn't live in a "provincial town?"

—The tuition charge in Harvard College has been raised to $104 a year. It used to be $75. In Dartmouth it has been, and we suppose is $51; in Williams and Amherst, $36; in Bowdoin, $24. In all these institutions and in all Eastern Colleges, we presume provision is made by benevolent funds for the payment, in whole or in part, of the tuition of those who are needy and worthy. The tuition in the College of California is put down at $70 a year, and an advance of $10 a year for the later years. In comparison of prices, East and here, this is reasonable. Still, increase the endowments and provide Relief Funds as fast as possible.

Books, Periodicals, Etc.

MILTON'S PARADISE LOST. Dood, New York. A Roman & Co., San Francisco.

This is one of a proposed "Pocket series" of the favorite authors in our literature. It is a neat, correct, and beautiful edition of our great poet, in his loftiest song. We like the book outside and inside; binding, paper, and type, and initial letters. Lovers of Milton, fill your pockets!

SERMONS OF CONSOLATION. By Dr. Greenwood, a former minister of King's Chapel, Boston. A new edition. A. Roman & Co., San Francisco.

There is nothing sensational about these sermons. Nor are they "great sermons." Nor are they long sermons. Their author is a Unitarian, and the discourses are from his stand-point. They are good, and fine, pleasant, and soothing—but do not reach to the deepest and best sources of consolation for us, lost sinners.

"REDEEMER AND REDEEMED."—"An Investigation of the Atonement and of Eternal Judgment" By Charles Beecher. Boston, Lee & Shepard; San Francisco, A. Roman & Co.

This volume is from an erratic man, and does credit to its author as such a man. Assuming the doctrine of "pre-existence as true, the author starts from a mountain of moonshine and lands on a comet. He confesses that he does not expect many will be able to believe as he does; and he informs us that it was a rough road he traveled himself in arriving at the belief.

It is not strange that a mind like Charles Beecher's should fall into many perplexities in the field of theological speculation. The great marvel is, how he can persuade his own mind that he has got himself out of his perplexities by the methods and theories indicated in his book. The work *is* a curiosity in theological literature. As such we can recommend it to all readers.

We have received from Mr. Roman also the following:

SELECTIONS FROM THE WORKS OF JEREMY TAYLOR, with some account of the author and his writings. Boston, Little, Brown & Co; 12 mo. pp. 306.

It does one good to look at the paper, the printing and the binding of this book. All is simple, but nothing is cheap. It was fit, too, that the quaint, eloquent and affluent sentences of Jeremy Taylor should be put in such a convenient and attractive form. Besides twenty-eight pages of Biographical Sketch, there are about seventy excerpts rom various portions of Taylor's discourses.

LITTLE PRUDY. By Sophie May. Boston, Lee & Shepard; 16 mo. pp. 167.

We have no hesitation in recommending any parent, who wants to carry home a readable book, to his little girls, to buy "Little Prudy." She and her sister, and her cousins are live and lively children, genuine photographs, and not weak ideals of what children might or ought to be.

IN SCHOOL AND OUT; Or the Conquest of Richard Grant. A Story for Young People, by Oliver Optic. Boston; Lee & Shepard; 16 mo. pp. 286.

The author of this "boy's own book," Wm. T. Adams, of Boston, a school-master, has written numerous (this is the twentieth) volumes of stories for young people. He has not done yet, for this is the second volume in a series to be called "The Woodville Stories." The story is one of courage, but it is never forgotten that moral courage, self-mastery, is the highest conquest. The book is inspiring, sufficiently exciting and wholesome and hearty in tone.

The California Teacher for March, is entertaining; teachers and friends of education cannot do without the Resident Editor's Department. But being a Yankee, we decidedly do not enjoy Letters in the "Zekiel Stebbins" dialect; nor do we feel the fun of making paragraphs with such words, as "vamosed the ranch," "calkalate," &c. There is slang phrase enough going without its being reproduced in the organ of Public Instruction. This is only one fly in the ointment. *The California Teacher*, as a whole we like and want to have it succeed.

A GREAT and glorious work of Grace is reported in the 18th Michigan Infantry, now doing duty in Nashville. The Colonel of this regiment is Charles C. Doolittle, of Hillsdale, Michigan, a member of the N. S. Presbyterian Church, and probably not over thirty-five years of age. This noble officer is a living Christian—one who is not ashamed of the Gospel of Christ.

WE call the attention of our readers to a new feature recently incorporated into our paper, and one which will be continued regularly every week hereafter. It is a jobbing prices current, or price-list of the principal articles of merchandise as sold by the package by the principal dealers of the city. The table is corrected weekly for the PACIFIC by Messrs. Dodge Bros., wholesale provision dealers, Front Street, and the name of this firm is a sufficient guarantee for the reliability of this most important item to many of our patrons.

RELIGIOUS INTELLIGENCE.

Pacific Coast.

REV. Kinsley Twining arrived in this city on the last steamer, having come hither in hope of health for his wife. Mr. Twining is a graduate of Yale, of the class of 1853, and has been pastor of the church in Hinsdale, Mass., for the last five or six years. We hope he will find the particular object of his visit, and also become so attached to the State, and the work in it, as not to leave it again for any other field of labor.

—Rev. William Gafney, of Alameda, was "surprised" by his Methodist friends to the amount of $120 a short time ago. By the way, without any reference to this case, it sometimes occurs to us, when reading over accounts of "surprise visits," that some of the brethren thus blessed would be more surprised to find their salaries promptly paid!

—We understand that the Rev. D. B. Cheney, of the First Baptist Church, in this city, contemplates a speedy suspension of his labors. His asthma increases upon him. Verily our city pastorate is yielding to the pressure of excessive work and care.

—The Methodists are canvassing for a new church in Oakland, and the African Methodists are busy also to procure a lot for school-house and church.

—At the close of religious services in the Grass Valley Congregational Church, February 28th, after listening to Rev. Walter Frear's farewell address, the congregation passed the following resolution:

Resolved, That this Church and Society sincerely deplore the necessity that exists on the part of our brother, Rev. W. Frear, in consideration of his health, to leave this field of mountain labor for the valley region. We part with him with feelings of regret and sorrow, and beg leave to assure him that our prayers and good wishes shall accompany him to his new field of labor.

A GOOD BEGINNING.—A few months ago, by the blessing of God on the ministrations of a faithful brother, another Protestant Church was gathered in Santa Clara; it was small at first, but is increasing. Though few in numbers they resolved to support their own pastor, and at the same time began to take measures to obtain for themselves a house of worship by and by; they did that not only, but believing that a church prospers by giving, they at once began to contribute to the various benevolent objects claiming the attention of the church; and while they pray and give for the spread of the gospel in foreign lands, they do not forget that there are idolators in our own State; they therefore devote their first collection for Foreign Missions to the Chinese Mission in San Francisco.

We gratefully acknowledge the receipt of twenty dollars, their first contribution.

This Chinese Mission, though in the midst of a city, is comparatively unknown, the present Missionary having never made a public appeal to the churches in the State to contribute for its support: when therefore a church sends in its gifts with its words of cheer and promise of prayers to Him who has the blessings to bestow, we feel greatly comforted and encouraged to continue on in the work, which is not our work alone, nor the work of any particular branch of Christ's Church, but which must claim the sympathies and prayers of every true Christian in the land. A. W. L.

—The church (Congregational) at the Dalles, Oregon, was organized August 14, 1859. Not long after Rev. Mr. Tenney, now of El Dorado, wrote the Secretaries of the Home Missionary Society that he did "not know of five living active Christians in any denomination" out of 500 people. We published a few weeks ago from our Oregon correspondent some account of the way in which Mr. Condon, the present pastor, had been surprised with generous gifts. We are glad to note the following items of church progress, found in a recent communication from Mr. Condon in the *Home Missionary* for March:

Our congregation average 100, in the morning. Our new church is beautifully finished inside, has been called one of the prettiest, if not the prettiest, in Oregon, and will seat about 200 persons. Our sabbath schoool of from sixty five to seventy scholars is really in a flourishing condition. Our prayer meeting, also, is better attended than fomerly. We received four new members to our church at the last communion, three by letter and one by profession.

Our church now numbers twenty members, and there are three others who are only waiting for their letters, to unite with us.

BAPTIST ITEMS.—Rev. A. Gould, of Petaluma, is to labor in the Napa Valley. ....Rev. O. B. Stone, of San Jose, declines to act for the new Baptist College as financier, and sets his face Eastward.... Rev. A. W. Peck is going to work at Benicia and Vallejo.

—The Honolulu *Friend*, Rev. Mr. Damon, editor, has the following with reference to Rev. W. F. Snow:

It is most gratifying on our return to learn that our desk had been supplied by one—the Rev. W. F. Snow—who gave such universal satisfaction. We learn that he takes passage with his wife, in the *Yankee*, for California. His visit has been eminently satisfactory. As he now returns to labor in the work of the gospel ministry in California, the prayers and kind wishes of the community will go with him. Such men, eloquent, scholarlike, and withal, ready to "stand up for Jesus," will not fail to prove a blessing to that rising community and thriving State.

Eastern and Foreign.

Congregational.

ANDOVER CORRESPONDENCE.—"You have perhaps heard of the religious interest in our schools, first in Phillips Academy, a quick work, resulting perhaps in the conversion of thirty or thirty-five—then in Abbot Female Seminary, the conversions there being few as yet, though I am led to think that the interest there is now increasing—and finally in the Punchard Free School, where there has been to me an astonishing work, resulting in some thirty cases of hopeful conversion. The interest has extended from the Schools out into the congregations of the South and Free churches. There has been and is now what appears to be a deep work in the Theological Seminary, not second in importance or interest to any of the others.

"You have noticed the appointment of Bro. Thayer, of Salem, to Prof. Stowe's place. By the time the next class enters, the Seminary will be in good running order, we think."

In this connexion we add the following very genial, appreciative, and just notice of Prof. Austin Phelps, of Andover, which we find in the columns of the *Lutheran and Missionary*. There is no preacher, for the thoughtful, the reflective Christian, his equal:

"Prof. Phelps is my favorite, a man of classic finish and artistic taste and a large heart. He is a small, quiet, thoughtful man with a wonderful power. He has a classic finish, but it is that sort of finish which grows monotonous by its very smoothness; not the Homeric, Shakspearean finish, but the Popean, Macaulayish; the polish that is put on the outside by rubbing up and filing down after the work is done. The polish of a burnished shield, if you will, but not the clean outline and fine cut of the crystal, that is a part of its very constitution. If symmetry and perfect fullness be not the natural outgrowth of the work itself, then give me geniuine tenderness.

I have listened to Prof. Phelps' Lectures with pleasure for a few weeks, but there is satiety in them; they are artificial but artistic. They are the product of a mind, delicate, refined, original, but overlaid with cultivation, enamelled, if I may so say, with culture, not developed. But this defect does not appear so strikingly in his sermons; there is a heart power in these born of a large Christian experience that bursts through the artificial crust of his literary culture, giving them a genuine color and richness. In the lecture-room he is an artist, working only with his intellectual tools; but in the pulpit he is a fervent Christian man, and his spiritual forces redeem him."

—Parsons Cooke, D. D., of the First Church, Lynn, Mass., for a long time editor of the *New England Puritan*, and afterwards of the *Boston Recorder*, and the leader of Old School opinions among New England churches, is dead. He was a man of decided convictions and of vigorous and well-sustained power.

—There is talk of building another church in Hartford, Conn., and $50,000 has been raised to move East Windsor Seminary—which now has twelve students—to that city. Why not join, or be joined by, New Haven! With all due respect to the Fathers, that Connecticut schism, which gave two seminaries, was unfortunate and not honorable—to somebody. Union is strength. We need not "divide to conquer."

—The new Shawmut Church, Boston, cost $60,000.

—The first organ in Kansas has been procured by the church in Leavenworth, and that church is now self-supporting.

—The friends of Bangor Theological Seminary will be rejoiced to learn that its four professorships are at length endowed with a fund of twenty thousand dollars each.

—The Plymouth Congregational Church in Rochester, New York, have extended a call to Rev. W. Hogarth, D.D., of Detroit.

—Rev. L. C. Seelye of Springfield, Massachusetts, has an earnest call with the offer of $4,000 salary, from the Fourteenth Street Church, New York.

—The religious awakenings in Dover and Great Falls, New Hampshire, in South Berwick, Maine, and in Haverhill, Massachusetts, continue with usual power.

Presbyterian.

Dr. Henry Darling was installed in the Fourth Church, Albany, N. Y., Feb. 11th. ....Rev. A. De Witt, of Hoosick Falls, New York, has accepted the unanimous call to the Southwark Church, Philadelphia.... The First Presbyterian Church of Brooklyn, E. D., have called Rev. J. H. Robinson, of Troy, N. Y., a brother of Rev. C. S. Robinson, of the First Church, Brooklyn.... The Rev. Wm. M. Blackburn has been installed in the Fourth Church, Trenton, N. J. Rev. A. D. White, of the Second Church, has become Associate Principal of the Edgehill School, Princeton.

—The Presbyterians in New South Wales—those connected with the Established and Free Churches of Scotland—have agreed on a basis of union, one minister only protesting or dissenting. They will, ere long, be formed into one Synod.

PRESBYTERIANISM IN NEW ORLEANS.—A correspondent of the *Presbyterian* writes from that city:

The condition of Presbyterianism here is melancholy. Of six churches, only three are open, and they are thinly attended. The Presbytery of New Orleans has not convened for two years, though a quorum is within the lines. The truth is, a large proportion of the original members remaining in the city are schismatics, secret secessionists.

A NEW CHURCH IN DENVER CITY.—The new Presbyterian church in Denver City, Colorado Territoey, was dedicated to the worship of God on Sabbath, the 17th of January. At the time of the dedication it was found that between thirteen and fourteen hundred dollars were needed to pay the indebtedness on the church; and with great promptness the sum needed was raised by the congregation, and the church then dedicated.

Miscellaneous.

COMPARATIVE ATTENDANCE UPON CHURCH IN DIFFERENT DENOMINATIONS.—From the census of religious attendance, published last year in Australia, it appears that of 150,000 persons in New South Wales, professing to belong to the Episcopal Church of England, 24,998 only are returned as attending church; 100,000 belong to the Roman Catholic communion, and only 22,750 attend services regularly. Of 35,000 Prysbyterians, 7,356 attend. But while 23,682 is the whole number of Methodists reported, 24,398 persons attended their worship! And of 5,411 Congregationalists, 4,705 were church-goers.

CHRISTIANIZING THE CONSTITUTION.—A national mass convention to secure the amendment of the Constitution, so as to

have a recognition of God, met at Alleghany City, Pa., Jan. 27th. It adopted the following memorial:

To the Honorable Senate and House of Representatives in Congress assembled:

We, the citizens of the United States, respectfully ask your honorable bodies to adopt measures for amending the Constitution of the United States, so as to read, in substance, as follows:

We, the people of the United States, humbly acknowledge Almighty God as the source of all authority and power in civil government, the Lord Jesus Christ as the Ruler among the nations, his revealed will as the supreme law of the land, in order to constitute a Christian government; and in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and sécure the inalienable rights and the blessings of life, liberty, and pursuit of happiness to ourselves, our posterity, and all the people, do ordain and establish this Constitution for the United States of America.

And further: that such changes, with respect to the oath of officers, salary, and all other matters, should be introduced into the body of the Constitution as may be necessary to give effect to these amendments in the preamble. And we, your humble petitioners, will ever pray.

RELIGIOUS INTEREST IN THE ARMY.—A letter from General Meade's headquarters says there has been a degree of religious interest manifested by the soldiers of late that promises to be the absorbing sensation. Many of the regiments and brigades are holding protracted meetings in their camps, which are said to be largely attended and very interesting. A very large number have already been hopefully converted.

BAPTIST MISSION AT THE SOUTH.—The Secretary of the Home Mission Board has just received from the Secretary of War full and formal authority for the American Baptist Home Mission Society to take possession of every abandoned Baptist meeting house, within the limits of what have been known as the Rebel States, and of every other Baptist meeting house now in the hands of the rebels! This great authorization was obtained through the agency of the Home Mission Secretary and Senator Harris, and the Home Mission Board will need preëminent wisdom and energy, besides many men and much means, adequately to meet their new responsibilities. The Baptist population of the seceeding States is probably larger than that of any other denomination, and hundreds of abandoned Baptist pulpits will be opened to loyal Baptist ministers of the North.

—In Massachusetts there are 163 Unitarian societies, and in all the rest of the United States there only 93. Truly, this kind of religion does not thrive out of the old Bay State.

THE LAWS OF FASHION are as imperious as the Laws of Health—they must be observed. Who of our lady readers, when tall bonnets are the style, would be seen with one of season before last's compressed ones? And when the Fashion Books show us skirts and cloaks embroidered all over, who will be without them? But it would be a cruel waste of time to do all this intricate and delicate work by hand when Grover & Baker's Machine, having for the moment performed all the sewing to be done, stands, with uplifted needle, ready to commence its pleasant task of throwing off the most beautiful embroidery with an ease and nonchalance truly wonderful; and either sewing or embroidery comes just as easy and is performed just as quickly, one as the other, on this celebrated machine.

MARRIED.

In this city, March 7th, by the Rev. J. D. Blain, Captain James M. Gill, of San Pablo, to Arabella Mayhew, of this city.

In Santa Rosa township, Sonoma county, March 10th, S. J. Root to Elizabeth J. Karr.

In Watsonville, March 6th, J. Porter to Delia Scott.

At Port Wine, February 7th, J. L. Jackson to Eliza Brown.

At Howland Flat, March 7th, Stephen Allen to Miss G. Lloyd.

At Port Wine, Feb. 28th, R. Moore to Mrs. Eleanor Sparks.

At Hornitos, March 6th, James Bonsell to Mrs. S. Howell.

In Sacramento, March 12th, John P. Buck to Esther Ann Peters.

In Eel River Valley, 2d inst., Charles McAllister to Louisa Ball.

At Gold Hill, N. T., 12th inst., William Brown to Mary Lacey.

DIED.

In this city, March 15th, James Penny, a native of Maine, aged 47 years.

In this city, March 15th, Richard C., only son of Joseph S. and Deborah I. Paxson, in the 25th year of his age.

In this city, March 18th, Gratia Emily, youngest child of Whiting G. and Sophronia A. West, aged 2 years, 2 months and 3 days.

In this city, March 16th, George H. Hossefross, aged 37 years, a native of Baltimore.

In this city, March 17th, Mary Ann Clark, wife of James Clark, aged 21 years.

In this city, March 17th, Mrs. Mary Scully, in the 23d year of her age.

In this city, March 18th, in City and County Hospital, John Smith, a native of Germany, aged 31 years.

In this city, March 15th, James A. Suydam, only son of James N. and Mary M. Suydham, a native of Colusa county, aged 4 years and 7 months.

In this city, March 18th, H. A. Merrill, a native of Sweden, aged 43 years.

In this city, March 18th, Walter O. Henderson, a native of Boston, Mass., aged 43 years.

In this city, March 19th, Magaret Ann, wife of Frank Henderson.

In this city, John Branken, aged 29 years, a native of Germany.

In Benicia, March 19th, Francis Elizabeth, only daughter of James and M. A. F. Pollock, aged 1 year, 7 months and 19 days.

In Benicia, March 19th, John Stewart, a native of Benicia, aged 9 years.

At Halfmoon Bay, March 15th, Nathaniel C. Lane, in the 56th year of his age.

In Folsom, March 15th, Alice Josephine, daughter of John and the late Agnes E. Clarken, aged 16 years and 4 months.

At Indian Diggings, El Dorado county, March 11th, Richard B. Bell, aged about 33 years.

At Lakeport, Lake county, Feb. 26th, Mrs. E. Holloway, wife of J. B. Holloway.

At Buckeye, Yolo county, February 25th, Minott W. Sherman, from New York, aged 51 years.

Near Washoe City, N. T., March 5th, Helen Nevada Stockham, aged 2 years and 11 months.

In Nevada, March 12th Alice Gane, daughter of C. E. and Vinah Humphreys, aged 3 years and 14 months.

In Shasta, March 10th, Jacob Myers, aged 36 years.

On board bark Esperance, from Tahiti, Feb. 23d, of croup, infant daughter of Samuel Brothers, aged 18 months and 12 days.

San Francisco Jobbing Prices Current.

CORRECTED WEEKLY BY DODGE BROS., Wholesale Provision Merchants, 406 Front street.

Flour, extra, ⅌ bbl.	7 00 @ 7 50
Do San Francisco	5 00 @ 6 —
Corn Meal, ⅌ 100 lb.	3½ @ 4 — —
Wheat, ⅌ 100 lb.	1 70 @ 1 75
Oats, choice, ⅌ 100 lb.	2 60 @ 2½ —
Barley, ⅌ 100 lb.	2¼ @ 2½ —
Beans, ⅌ lb.	2½ @ — — 4
Potatoes, ⅌ lb.	87½ @ 1¼ —
Hay, ⅌ ton	25 — @30 —
Live Oak Wood, ⅌ cord	7 — @ 8 —
Beef, on foot, ⅌ lb.	— 2 @— 7
Beef, extra, dressed, ⅌ lb.	10 @— —
Sheep, on foot, ⅌ lb.	1½ — @— 2
Hogs, on foot, ⅌ lb.	— 5¼ @— 6¼
Hogs, dressed, ⅌ lb.	— 7 @— 9
Groceries, Etc.	
Sugar, crushed, ⅌ lb.	— 15½@— 16
Do China, ⅌ lb.	— 12½@— —
Coffee, Costa Rica, ⅌ lb.	— 25½@— —
Do Rio, ⅌ lb.	— 24 @— —
Tea, Japan, ⅌ lb.	— 65 @— 70
Do Green ⅌ lb.	— 50 @— 85
Carolina Rice, ⅌ lb.	— 8 @— —
China Rice, ⅌ lb.	— 5 @— 6½
Coal Oil, ⅌ gall.	— 60 @— 75
Candles, ⅌ lb.	— 16 @— 18½
Ranch Butter, ⅌ lb.	— 31½@— 41
Isthmus do ⅌ lb.	— 40 @— 45
Cheese, California, ⅌ lb.	— 12½@— 16
Eggs, ⅌ doz	— 30 @— 32½
Lard, ⅌ lb.	— 14 @— 15
Ham and Bacon, ⅌ lb.	— 16 @— 17
Shoulders, ⅌ lb.	— 10 @— —

LECTURE
—BY—
REV. DR. WM. C. ANDERSON.

DR. ANDERSON WILL DELIVER A LECTURE AT PLATT'S HALL, ON THURSDAY EVENING, 31st instant, at 8 o'clock, P. M.

SUBJECT:—A detail of his experiences and observations while at the theatre of war, including, of course, the present condition of the North and South, Battle Fields, Hospitals, operations of the U. S. Sanitary Commission, etc., etc.

The proceeds of the Lecture will be towards paying for the Organ, now in Platt's Hall, which has lately been purchased for Dr. Anderson's Church. Mr. PETTINOS will preside at the Organ.

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This admirable work has met with the highest commendations from the Press and Scientific men, as a clear and able exposition of the science as practiced in California and Nevada Territory—it is written for the people in plain English and finely illustrated.

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"INTERNATIONAL,"
Jackson Street, above Montgomery Street,
SAN FRANCISCO.

This House has lately had extensive additions, and a thorough renovation, including new beds, which makes it one of the largest (AND BEING CONDUCTED ON TEMPERANCE PRINCIPLES) the most quiet and best appointed Hotel, on the Pacific Coast.

BARBER SHOP ATTACHED TO THE HOTEL.

☞ Free Cold and Warm Shower Baths for the Guests of the House.

Persons arriving on Boats or Cars will always find the International Coach in readiness to convey them to the House, FREE OF CHARGE. mar3

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MRS. G. M. BLAKE..............Principal.
MRS. I. G. HUGGINS....Associate Principal.

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Preparatory, "	5 "
Collegiate, "	6 "

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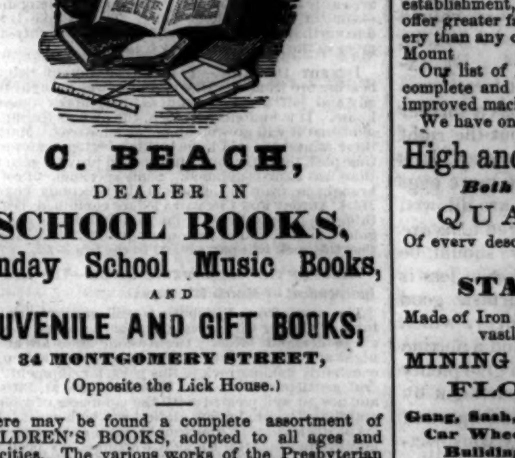
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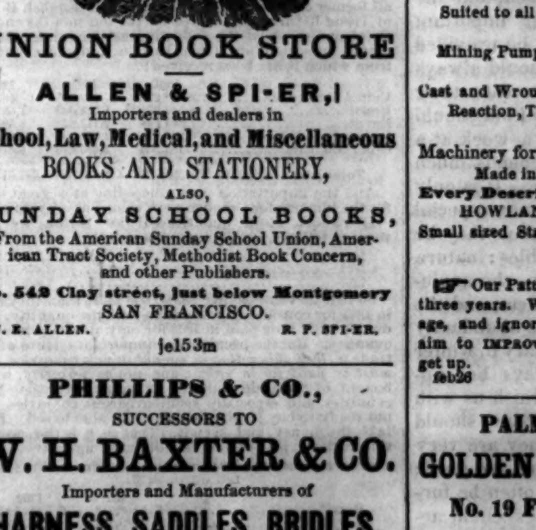
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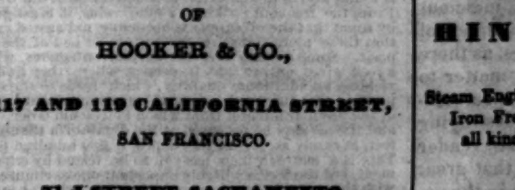
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☞ Our Patterns are all new, made within the last three years. We claim to belong to the PROGRESSIVE age, and ignore "Old Fogyism" in Machinery, and aim to IMPROVE every new machine or Pattern we get up.

feb26 HOWLAND, ANGELL & KING.

PALMER, HANSCOM & CO.,
GOLDEN STATE IRON WORKS
No. 19 First street, San Francisco.

WILL FURNISH CASTINGS AND MACHINERY OF ALL KINDS.

ALSO,

Genuine White Iron Shoes and Dies.

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TO QUARTZ MINERS.
KNOX'S IMPROVED
AMALGAMATING PAN,
WITH
Palmer's Patent Steam Chest.

THE ABOVE COMBINATION SEcures the most complete amalgamation of the precious metals of any process now known.

By it steam is introduced in the most effective and economical manner, while it is peculiarly adapted to the catching of floating gold and silver, known to be otherwise lost.

Made exclusively by
PALMER, HANSCOM & CO.,
Golden State Iron Works,
Nos. 19 and 21 First street, San Francisco.

The public are informed that Letters Patent have been granted the undersigned upon steam chest false bottoms, for the inside of Amalgamating Pans or Tubs and are cautioned against making, buying, using or selling the same without his consent.

jan29 W. A. PALMER.

FULTON FOUNDRY
And Iron Works.
HINCKLEY & CO.,
MANUFACTURERS OF

Steam Engines, Quartz, Flour and Saw Mills; Cast Iron Fronts for Buildings, Mining Pumps, and all kinds of Machinery, Amalgamators, Etc.

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TOYS! TOYS! TOYS!
EX LATE ARRIVALS,
FROM NEW YORK AND EUROPE.

THE BEST AND LARGEST ASSORTMENT of TOYS, Fancy Goods, Baskets and Willow Ware ever offered in this market.

For sale cheap by

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Nos. 309 and 311 Battery street,
mar20-3m Between Commercial and Clay

THE FARM.

OLD FRIENDS.

The old, old friends!
Some changed; some buried; some gone out of sight;
Some enemies, and in the world's swift fight
No time to make amends.

The old, old friends—
Where are they? Three are lying in one grave;
And one from the far-off world on the daily wave
No loving message sends.

The old dear friends!
One passes daily; and one wears a mask;
Another long estranged cares not to ask
Where causeless anger ends.

The dear old friends,
So many and so fond in days of youth!
Alas that Faith can be divorced from Truth,
When love in severance ends.

The old, old friends!
They hover round me still in evening shades;
Surely they shall return when sunlight fades,
And life on God depends.

THE POULTRY QUESTION.

At a meeting of the American Institute Club, the following interesting paper was read by Mr. Carpenter:

There are but few who are aware of the great importance of poultry to the inhabitants of the United States. It is estimated that there are annually raised and consumed for food in this country one hundred millions of fowls, affording a luxury for the table that could hardly be dispensed with. Admitting this estimate to be true, and that the stock preserved for layers is equal to one-half the amount raised, which would make fifty millions of hens; it is estimated that the production in eggs will average for each hen seventy-five cents, producing from eggs alone $37,500,000. One hundred millions of fowls for food, at twenty cents each, $20,000,000, making a total of $57,500,000. It can be proved that much better results may be obtained from hens than is shown in the above estimate. A good hen will lay, if provided with proper food, two hundred eggs in a year. Valued at one and a half cents each, this would show a result of three dollars for each hen. A friend of mine, having a stock of forty-five hens, determined to keep a correct account of the number of eggs laid in a year; the result was 6,036 eggs, which is 134 for each hen; these sold for $90.44, beside raising eighty chickens. The hens consumed fifty-six bushels of mixed grain, costing thirty cents per bushel, beside vegetables from the garden, and scraps of meat, that were valued at $10—making a total expense of $54.30, showing a net profit of $35.74. By experiment it has been found that large companies of fowls do not do as well as a smaller number; fifty is found to be about the right number to produce the best results. It is said that fifty hens will produce more eggs than twice that number if they are allowed to run together. When a hundred hens are kept on the same farm, they should be divided into two companies. Great loss is sustained by neglecting to furnish good warm apartments for the hennery, which should always front the south, and a portion of the front should be in glass to give plenty of light and warmth to the apartment by the rays of the sun. It is also important that the roost should be properly constructed; the best plan is to lay the poles similar to a flight of stairs, commencing about two feet from the floor and continue them to the peak; the poles should be about two and a half inches in diameter, and always cut from the woods, and the bark left on. Great care should be taken to eradicate lice from the hennery; they are destructive to a healthy condition of the fowls; when infested with lice they will not lay well, and these little pests often become so numerous that their attacks so exhaust the hens that many of them die.

As a preventive in the hennery, the roosting poles should be well greased at the ends where they rest on the uprights; grease should frequently be put in these joints; the house should be thoroughly washed with lime, spring and fall; and a box four feet square and ten inches deep should always be provided for the hennery, and kept half full of wood ashes; this is highly necessary for winter, as they delight to wallow in this, and at the same time it will free them from lice. Feed, and the manner of feeding, is another important consideration. A box should be provided for feed in the hennery, and should always contain something for them to eat; their feed should be varied; no one kind should be given them for more than a week at a time. The number of eggs depends much on the feed that is given them. It is only in winter that poultry needs our especial care. It is highly necessary that they be provided with meat and vegetables; nature does this for them in summer—the angle-worm and insects for their meat, and the grass for a vegetable diet, is abundantly supplied. These are as necessary in winter as in summer, and should always be supplied, if we expect them to furnish us with eggs. For winter use a few cabbages should be stored for them, which they are very fond of; also onions and carrots are good; pigs' and sheep's harslets may often be furnished on the farm. A very excellent article may be procured from packing houses, called scrap-cake, at a very cheap rate. With this attention, hens will lay as many eggs in winter as in summer. It is said that two eggs furnish as much nutriment as a pound of beef. Eight eggs weigh one pound; a good hen will produce her weight six times in eggs in one year. She does not lay as many the second year, and the third year nearly ceases laying; therefore, hens should not be kept more than one year on the farm for profit. Eggs should be set in March; these chickens will commence laying in August, and then all old hens should be sent to market. Great improvements have been made in the size and quality of fowls within the last few years. The introduction of Shanghae fowls has done much to improve the size and quality of our native stock; but the pure Shanghae cannot be recommended as a profitable variety. I have a cross between the Shanghae and Leghorn, which is a great improvement. They are of fine size, great layers, and very superior for the table. There is a vast difference in fowls, as is known by every one who has paid any attention to the subject; while some are hardy and profitable, others scarcely pay their way under the most favorable circumstances and the best management possible. It is always a judicious plan for the farmer to keep a number of fowls of some kind on his premises, as there is always enough waste or spare matter to feed them; and, besides, they are serviceable in protecting the crops by destroying numerous insect depredators. To render poultry profitable, it is essential that great care should be exercised not only in the selection of valuable breeds, but in feeding and raising the young. If we are remiss in these points, no profit will result from the enterprise.

BARLEY FOR HENS.—There is no one grain so well suited as food for hens. Barley when fed with oats and corn, will often be gathered first by the fowls, and hens fed with more or less barley, are said to lay more freely. We have used barley and peas mixed, and our return of eggs is evidence of suitableness of the food.

[From the Mercantile Gazette and Prices Current.]

MINING ITEMS.

MOUNTAIN WELLS DISTRICT.—As it is but a short time since any mines were discovered, and consequently since there were any considerable number of people collected or many improvements made in this section of country, it is not to be supposed that much is known about it among those abroad. Now that we have found valuable mines about this place and are building up a town, opening roads and giving other evidence of a well-to-do people, it may be well to furnish through the press a few items for the enlightenment of the outside world. This mining district lies in the range of mountains that skirts the Sink and the Slough of the Carson on the east, being the same which the Overland Mail road crosses about ten miles from the slough. These mountains are rugged, being more than 2,000 feet above the adjacent plains, though something lower at the point where the road crosses. They contain a great deal of bunch grass, with much scrubby pine and cedar, and a moderate supply of water; at least, such is their character in this vicinity, and further north about Silver Hill. To the south they are more dry and barren. This district lies to the east of the Mountain Well Station, the town being, by the new road now in progress of building, three and three-fourths miles from that point.

The ledges here are numerous, and though they do not crop out to as great an extent as in some places, they are found to be of good size and shape when we come to go down upon them. The ores consist of the chlorides and bromides on top, as in Reese river, and will like those there, no doubt, assume the more compact form of sulphurets when greater depth is attained. Several of the leads, as the Silver Wave, Warren, Sheba and others, on being opened, show a mass of ore from one to three feet thick, filling in some cases the vein from wall to wall, and which it is estimated will pay at the mill between two and three hundred dollars per ton. With such ledges as these in abundance, and plenty of water and fuel at hand, we feel no concern about the future of either our town or the mines on which its growth and prosperity are dependent. There are living springs in many of the ravines hereabout, and one fine large one in the center of the town, being that from which the Overland company procure water for the Fairview station, eight miles distant. This spring is inexhaustible, the draft made upon it by the company to the extent of eight or ten barrels daily with the consumption of the town making no sensible impression on it. The water is also of good quality, a fact of importance in its bearing on the public health, which thus far has been excellent, not a person here having been sick for an hour since the settlement of the place.

There are extensive quarries of finest marble, and of every variety, within a mile of the place. There is also excellent sandstone, slate, limestone, and granite within a convenient distance, all lying, as does the great body of the timber, above the town, requiring to be hauled down hill.—*Cor. Virginia Union.*

RED MOUNTAIN DISTRICT.—For the past month or more there has been a constantly increasing talk about promising mineral indications found in the Red Mountain District, lying twelve miles due north of this city. Between this talk, some few newspaper items and the exhibition of sundry specimens from the ledges out there, a very lively interest has come to be awakened concerning the same among brokers, capitalists and others constituting the mining circles of Virginia. Any person going from here to the Truckee, through Steamboat Valley, will see in the mountains off to the right, being the rugged chain extending north from this place, extensive patches of red and yellow earth. This appearance will at once give the impression that there are mineral deposits in the neighborhood—these discolorations being, in fact, the stains produced by the presence of iron, copper and other metallic bodies abounding there.

The appearance of the ledges, the character of the croppings, and the whole geology of the Red Mountain District is very much like those about Virginia city. So much is this the case, that it is unaccountable that so little notice should have been taken of these facts before. Samples of rock from the Colusi, Liberty, True Silver, Witherell, Davis, A No. 1, or any other of the ledges at all opened there, placed beside others from the open cut first made on the Gould & Curry ledge, being that where the flag staff stands, back of the Superintendent's house, cannot be distinguished by any perceptible difference in their appearance. This rock not only resembles that of the Comstock but assays full as well as the average ore from the croppings of that lead. Assays of rock taken from croppings of the Colusi Company's ledge give $146 to the ton, and several other ledges, tested in the same manner, show quite as well. By putting the ore in a hot fire the silver can readily be roasted from it. The ledges are generally large, being from ten to fifty feet wide, and are easily traceable by heavy outcrops for a long distance—some of them a mile or more. Their strike is almost due north and south—their pitch about eighty-five degrees to the west.—*Virginia Union.*

DESERT DISTRICT.—Yesterday a ton of rich silver bearing ore from the Desert mines was brought to this city and left at the Gould & Curry upper tunnel ore house. It is undoubtedly rich, the owners feeling confident that it will go well up in the hundreds. Matters at these mines are said to be looking better than for some time past, the ledges on being opened proving even richer than was at first supposed. Some specimens of rock just brought in from the claims of the Golconda company, Mark Antony and Cleopatra ledges combined, beat anything we have yet seen from that District, being full of gold spangles, and of the purest quality. It is estimated that this rock will pay $10,000 to the ton.—*Id.*

MINES ON THE SACRAMENTO RIVER.—The Red Bluff *Independent* of March 7th, says:

The news from Pittsburg is still encouraging. The town of Copper City is fast being built up, and town lots are in demand. Nearly twenty companies are at work night and day, and quite a number of teams are engaged constantly hauling rock to this place for shipment. Several gentlemen from San Francisco are at Pittsburg, and are so well pleased with the evidences of rich mineral that they are buying all that can be bought. Holders of stock are very reluctant to sell at any price. Some new ground that was thought worthless has been taken up by those who know good paying indications when they see them.

MINING ON THE KLAMATH.—The Yreka *Journal* of 2d March, says:

Mining on the Klamath in the future promises to be highly flattering. From Cottonwood down, the river, its banks and the small streams and gulches running to it, is rich with gold and silver. Below Cottonwood are several very rich claims of gold diggings, which cannot be worked unless a ditch is continued down the river from Cottonwood. At the mouth of Humbug and Empire creeks, rich silver leads have been found, which are now being worked by regularly organized companies with capital to thoroughly work them. The richest mining field in Siskiyou county or in Northern California is along the Klamath river, and the time is not far distant when the rocky hills of Siskiyou, Del Norte and Klamath counties will prove an exciting field for industry and enterprise.

A SPLENDID SHOWING.—A specimen of argentiferous sulphide of copper, from the Great Central mine, situated eight miles from Olive City, Weaver District, A. T., has been assayed by Thos. A. Blake, of this city, and found to yield 63.17 per cent. of copper, $186 to the ton in silver, besides a very respectable amount of gold.

MONETARY PROSPECTS OF 1864.

The year 1864 opens, in a pecuniary point of view, under remarkable circumstances, both in Europe and America. A war in which all the States of the Old World may finally be engaged appears to be more and more imminent every succeeding week. Should the mutterings we now hear be the beginning of a bloody strife, the effects, financially, on both sides of the Atlantic, must be very decided. Then, again, the cotton trade (as we have shown in previous numbers) is disarranging all former calculations. For instance, the English Board of Trade Returns, just issued for the ten months ending October 31st, show the following as the values of raw cotton imported into Great Britain, and the countries from which it has been received:

	1861.	1862.	1863.
United States	£26,548,232	£ 499,925	£ 460,458
Brazil	504,371	1,274,063	1,689,219
Egypt	1,245,066	2,713,332	6,599,293
British East Indies	6,233,113	12,632,381	22,051,712
Other countries	187,566	1,565,010	6,874,489
Total	£34,718,348	£18,684,120	£37,675,165

And the importation was proceeding at a great rate, for the imports for October were valued at £5,994,951.

If we look at the quantities of raw cotton, we find them as follows, for the same ten months:

1861	cwts 10,103,523
1862	3,076,073
1863	4,226,127

So that they are paying $3,000,000 more than they paid in 1861 for considerably less than half the quantity, and double what they paid in 1862 for only one-third more in quantity. But the peculiar and important feature of the trade is, *that this cotton is bought in new countries and must be paid for in specie*, and not as formerly, when bought of the United States, in manufactures. New countries, and especially semi-barbarous countries, are not ready to buy just because they are able to sell. They take the money, and keep it. That such is the case, in this instance, is shown by the following figures:

COTTON IMPORTS IN GREAT BRITAIN FOR TEN MONTHS, ENDING OCTOBER 31.

	1863.	1862.
Brazil	£ 1,689,213	£ 1,274,063
Egypt	6,599,293	2,713,332
India	22,051,712	12,632,371
Total	£30,340,218	£16,619,776

Showing an increase of cotton imports from these three countries of £13,720,442. And yet, notwithstanding this increase, the exports to these same countries have augmented but very little, as will appear from the following:

EXPORTS FROM GREAT BRITAIN FOR TEN MONTHS, ENDING OCTOBER 31.

	1863.	1862.
Brazil	£ 3,146,007	£ 3,129,566
Egypt	3,490,466	1,912,703
India	15,396,395	12,421,663
Total	£22,032,868	£17,463,932

Being an increase of exports from Great Britain of only £4,568,933, while there was an increase of imports to Great Britain of £13,720,442. It is evident, therefore, that there is a large balance of trade due from Great Britain to the cotton growing countries which must be paid in bullion. Then, again, there is a balance against France, on the same trade, which must be paid in a similar manner. When we remember that this trade is not only being continued, but that the present year *will see it greatly increased*, we can form an idea of the disturbing influence thus at work. We conclude, therefore, from the foregoing, that money will be very dear in Europe the coming year, and that fact will react on us and cause money to be dear here.

But aside from European influences, the war we have in our midst and the necessities for money which it begets, and the speculative tendencies of the times, must increase the price of money, whatever plan the Secretary of the Treasury may adopt for raising the necessary funds. We look forward, therefore, to a period of dear money in this country, and venture to place on record the prediction, that, in October next, there will be greater stringency in the New York money market than has been experienced for many years.—*Hunt's Merchants' Magazine.*

SUPPLY OF PETROLEUM.—The question of the ability of the oil region to supply continually the demand now made for Petroleum is one which is discussed by those interested in the production and trade of the article.—The wells which have been sunk are found frequently to diminish in production, and the vicinity of other wells is found also to diminish the productiveness of old wells. From the frequent striking of mud veins, it is assigned by some that the oil supply is becoming exhausted, and that these mud veins are the bottom or bed of the deposit. Some owners have found it advantageous, when a well gives out, to sink it deeper, where they find it yielding an additional quantity, which leads to the supposition that there exists several superincumbent layers of the peculiar mineral from which Petroleum is derived, and the oil may be procured at the depth of a thousand feet, as surely as it is at the depth of five hundred feet. This is a matter which has yet to be tested by experiment, but the fact is a highly important one as connected with the permanent supply of an article which has become so considerable an article of trade.

FRENCH FINANCES.—The course of events abroad is a matter of growing interest. It is known that the French Government issued a loan of 300,000,000 francs, or $56,000,000 for popular subscription, and its success is stated to be greater than even those of 1854-'55, and that thirteen times the amount asked for has been offered, mostly in small sums. At the old date the effect of the loan was to bring a large amount of coin before hoarded into the Treasury, and also a large amount of bank bills.—The same effect is hoped for now to supply the loss in specie that the bank suffers from the East India demand for silver in exchange for cotton. Meantime the rate of interest is not put up. The Bank borrowed $12,000,000 from London for the present, and will be compelled to buy largely in this market to sustain itself at all hazards.

The slowest advances to greatness are the most secure. Swift rises are often attended with precipitate falls; and what is soon got is generally short in the possession.



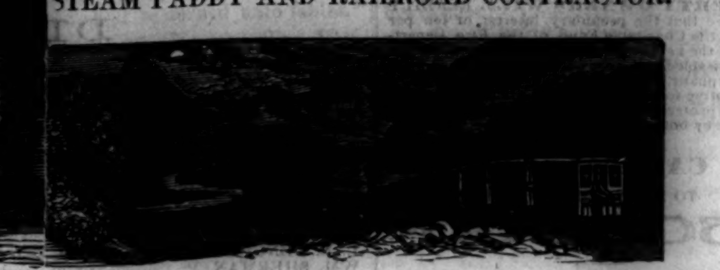
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THE IMMEDIATE WANT OF THE AGE,

AND THE PEOPLE OF THE UNITED STATES.

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STEAM PADDY AND RAILROAD CONTRACTOR.



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SAN FRANCISCO.

SAN FRANCISCO

—NEEDS A—

Great Public Park.

Everybody Admits its Importance and would be glad to have one Established.

The City shall have a Park Containing an Area of at least

THREE HUNDRED ACRES!!

BEFORE THE FIRST DAY OF JANUARY NEXT,

Unless the people are blind to their own interests and the magnificent future of the City.

THE UNDERSIGNED HAS LAID OFF A tract or land called

"UNIVERSITY MOUND SURVEY."

Some two hundred and fifty-odd Lots, 100x120 feet, have already been sold to the wealthiest class of our citizens, and a tract of twenty-five acres has been conveyed to the Trustees of

UNIVERSITY COLLEGE,

For the purposes and uses of a University.

THE SPEEDY CONSTRUCTION OF THE COLLEGE BUILDING IS NO LONGER PROBLEMATICAL.

This alone will greatly enhance the value of the property. The high standing of those who have purchased, furnishes a sure guarantee that the neighborhood will be all that is desirable, and that the improvements that they will make upon the property will be of such a character as to also add greatly to the value of the surrounding property. The location is desirable and beautiful, and is in the exact line of the city's progress.

The undersigned now proposes to lay off a tract of

300 Acres of Land

—FOR A—

Public Park!

Also to lay off a strip of land around the entire Park

150 Feet in Depth.

He proposes to form a Corporation to be called the "Central Park Association," with a Capital Stock of $600,000, divided into 600 shares of $1,000 each. He proposes to sell 600 lots, 100 by 120 feet on the University Mound Survey, for $500 each, and for each lot the purchaser may take, he shall in addition be entitled to one full paid share of the Stock of the Park Corporation. As soon as four hundred lots are taken and paid for, the strip of land surrounding the Park will be conveyed to the Park Corporation for the benefit of the Members of the Association, and the 300-Acre Park will be conveyed to the City and County of San Francisco for the uses and purposes of a Public Park, but to be improved and adorned according to the plans and under the supervision of the Central Park Association, the Mayor and the Street Commissioner of the City and County of San Francisco to be ex-officio members of the Board of Trustees of said Association.

The undersigned does not flatter himself that all who may enter into this enterprise will so solely for the purpose of establishing a park, but he does feel confident that every man who has the least foresight or knowledge upon the subject of the growth of cities, and the value of property adjoining public parks, will not hesitate a moment about investing money in the enterprise.

The investment of five hundred dollars in the lot alone will pay more than two per cent. per month for ten years to come, while the strip of land surrounding the Park having a frontage, as it will, of over three miles, will in a few years' time be worth an immense sum of money.

THE PROPERTY SURROUNDING

CENTRAL PARK, NEW YORK,

HAS BEEN SOLD

—FOR—

TENS OF MILLIONS OF DOLLARS!

As an Investment None Safer or Better Could be Made.

All classes can here find ample reasons for embarking in the enterprise. The man of ample means can, besides receiving an ample equivalent for his money, enjoy the consciousness that he is doing much for the city in which he lives. The man who has just

Five Hundred Dollars

can rest content, and assured that he has his money safely invested; that he has a lot for a homestead secured, and that the ever-growing city and lines of railroad stretching thitherward, are rapidly enhancing its value, as it is the value of his stock in the

Park Association,

while the man who is ambitious, who lives that posterity may know him, may rest assured that his name shall be inscribed upon a monument in the centre of the Park in letters that shall be as enduring as the marble upon which it shall be chiselled beneath the following:

"This Central Park was laid off and forever dedicated to the people of San Francisco by the united efforts of those whose names are inscribed upon this monument in the year of our Lord eighteen hundred and sixty-three. Like them, do not forget to do something for posterity."

Persons desirous of taking an interest in the enterprise will please call on the undersigned, at his office, No. 605 Montgomery street.

oc29-tje2 HARVEY S. BROWN.

BRAY & BROTHER,

COMMISSION MERCHANTS

Corner Front and Clay Street

SOLE AGENTS OF ALVISO FLOUR.

JOHN BRAY 3m WM. BRAY.

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PER YEAR.

Harpers' Monthly Magazine, $4; Godey's Lady's Book, $4; Atlantic Monthly, $4; Leslie's Family Magazine, $4; Knickerbocker Magazine, $4; Continental Monthly, $4; Peterson's Ladies Magazine, $3; Arthur's Home Magazine, $3; Ladies' Repository, $4; Tales of the Day, $4; Monthly Novelette, $3; Eclectic Magazine, $6; Hunt's Merchant's Magazine, $6; Bankers' Magazine, $6; Le Bon Ton, $6; Brownson's Review, $3; Braithwaite Retrospect, $3; Turf Register (yearly), $2; Hall's Journal of Health, $2; Ballou's Magazine, $2 50; Water Cure Journal. 2 50; Phrenological Journal, $2 50; Yankee Notions, comic, $2 50; Leslie's Budget of Fun, comic, $3; Nic Nax, comic, $2 50; Comic Monthly, 2 50; Phunny Phellow, comic, $2 50; N. Y. Weekly Herald, $4; N Y Police Gazette, $4; N Y Clipper, $4; N Y Home Journal, $4; N Y Weekly Tribune, $4; N Y Sunday Atlas, $4; N Y Sunday Times, $4; N Y Sunday Dispatch, $4; N Y Sunday Mercury, $4; N Y Sunday Courier, $4; N Y Weekly Times, $4; N Y World, $4; N. Y. Journal of Commerce, $4; N Y Independent, $4; N Y Leader, $4; N Y Ledger, $4; N Y Leslie's Pictoral, $5; N Y Harper's Weekly, $5; N Y Illustrated News, $5; N Y Leslie's Zeitung (German), $4; N Y Staats Zeitung, $4; N Y Demokrat, $4; N Y Criminal Zietung, $5; N Y Family Blatter, $4; N Y Vanity Fair, $4; N Y Irish American, $4; N Y Scietific American, $4; N Y Wilkes' Spirit of the Times, $5; N Y Tablet, $4; N Y Country Gentleman, $4; N Y Weekly, $4; N Y Mercury, $4; N Y Herald of Progress, $4; N Y Scottish American Journal, $5; N Y Albion, $6; N Y Eco D'Italia (Italian), $8; N Y La Cronica, (Spanish), $12; N Y Courier des Etats Unis (French), $8; N Y Brother Jonathan. Boston Weekly Journal, $4; Boston Flag of our Union, $4; Boston Pilot, $4; Boston Waverly Magazine, $4; Boston Banner of Light, $4; Boston True Flag, $4; Boston Investigator, $4; Boston Literary Companion, $4; Boston Littel's Living Age, $7; Philadelphia Forney's War Press, $4; Philadelphia Dollar Newspaper, $3; Philadelphia Saturday Evening Post, $4; Baltimore Weekly Sun, $4; Louisville Weekly Journal, $4; St. Louis Weekly Republican, $4; Congressional Globe and Appendix, $10; Honolulu Commercial Advertiser, $6; Honolulu Polynesian, $6.

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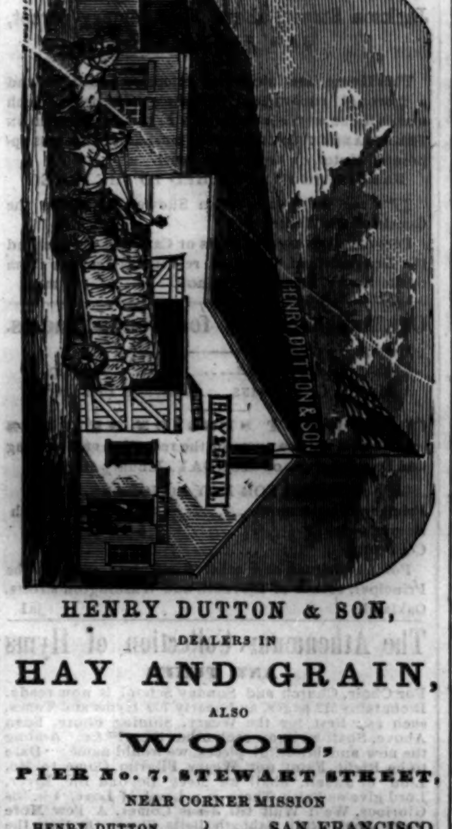
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